

# Azaab e Qabr Ka Bayaan

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## Quran e Majeed Aur Azaab e Qabr

Maulana Safiur Rahman Mubarakpuri (Rahimahullah)

Barre sagheer (hind o paak) ki millat e islamiya ki badd-qismati ya azmaaesh keh leejiye ke ye poora khitta pur-soz tarha tarha ke deeni fitno'n ki amaajgah hai aur yaha'n khud musalmaano ke andar se Islam dushman fitne janal lete rehte hain. Koi sadee bhar se Rasool Allah ﷺ ki ahdadees ko deen se be-dakhal karne ki koshsh ki jaa rahi hai aur is silsila mein taskeek ke nat-nae pehlu saamne aate rehte hain, ab kuch dino'n se ye inkeshaf kiya gaya hai ke qabar ke azaab o sawaab ka aqeeda ghalat aur Quran ke khilaf hai?

Pesh e nazar kitaabcha mein isi khaya ka jaeza lete hue ye waazeh kiya gaya hai ke ye aqeedah Hadees hi ki tarha Quran se bhi saabit hai. Jo is baat ki daleel hai ke is aqeeda ko naa maan-ne waale Hadees ke to munkir hain hi (ye to) Quran ke bhi munkir hain. Yaane aise log na Quran ko samajhte hain aur na hi inpar imaan rakhte hain.

Pehle ye baat zahen nasheen kar leejiye ke azaab o sawab ka matlab murdah ko barzakh mein yaane maut ke baad aur qiyaamat se pehle ki muddat mein azab ya sawab milna hai. Itni si baat zahen mein rakh kar Quran e Majeed se iska suboot suniye.

### Pehli Daleel

Quran e Majeed mein shaheedo'n ke baare mein Allah Ta'ala ka irshad hai:

Allah Ki Raah Mein Qatal Kardiye Jaane Waalo'n Ko Ye Naa Kaho Ke Wo Murda Hain, Balke Wo Zinda Hain, Lekin Tum Log Nahi Samajhte. <sup>1</sup>

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

Doosri jagah irshad hai:

Wo Log Allah Ta'ala Ki Raah Mein Qatal Kar Diye Gae Hain, Unhe Murda Naa Samjho, Balke Wo Zinda Hain, Wo Apne Rabb Ke Paas Rizq Diye Jaate Hain. Jo Kuch Unhe Allah Ta'ala Ne Apne Fazal Se Diya Hai, Usse Wo Khush Hain Aur Jo Log Abhi Unke Peeche Hain (yaane duniya mein hain) Aur Unse Mile Nahi Hain Unke Baare Mein Khush Hain (aur uspar khush hain ke) Allah Ta'ala Imaan Waalo'n Ka Ajar Zaaya Nahi Karta. <sup>2</sup>

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

In ayaat se ye waazeh aur do-tok taur par saabit hota hai ke shohdaa e ikram ko Allah Ta'ala ki raah mein qatal kiye jaane ke baad phir zindagi ataa kardi gjaati hai aur ye zindagi hamari dunyawii zindagi ki tarha nahi hoti. Balke ye aisee hoti hai, jisey ham samajh nahi sakte, lekin behre hal shaadat ke marhala se guzarne ke baad unke liye zindagi milna is qadar pukhta taur par yaqeeni hai ke unhe murda kehne se rok diya gaya hai. In ayaat par ek baar phir nazar daaliye aur dekhiye ke in ayaat se shaheedo'n ke liye sirf zindagi hi ataa kiya jaana saabit nahi hota. Balke Allah Ta'ala ki nemat haae guna-gu'n<sup>3</sup> se behrawar aur sarfaraaz kiya jaana bhi sabhit hota hai. Phir ye nemate'n jo duniya se tashreef le jaate hi unhe milti hain, sirf unhee'n ke liye makhsoos nahi hain. Balke, isi tarha ki nemato'n ki khushkhabri wo apne in momin bhaiyo'n ke haq mein bhi jaante hain jo abhi duniya se guzre nahi

<sup>1</sup> Surah Baqara: 154

<sup>2</sup> Surah Aale Imran: 169-170

<sup>3</sup> T: Tarah Tarah Ki, Rang Birangi

hain aur in shaheedo'n ko ye bhi batlaa diya gaya hai ke in nemato'n ka sabab imaan hai. Kyou'nke, ayat ke aakhir mein *Ajarul Momineen* kaha gaya hai. *Ajar ush Shohada ya Ajarul Maqtuleen Fee Sabeelillah* nahi kaha gaya hai.

Haasil ye ke in ayat se barzakh aur balafz e deegar qabar mein ahle imaan ko sawab milne ka poora poora suboot faraaham ho raha hai.

## Doosri Daleel

Quran e Majeed mein jagah jagah bataaya gaya hai ke Musa عليه السلام ne Firaun ko Allah Ta'ala ki bandagi ki dawat di, Firaun naa maana, ise bohot se nishanaat dikhaae gae wo tab bhi na maana. Aakhir Musa عليه السلام Bani Israel ko saath lekar nikal pade. Firaun ne apne laao-lashkar samet inka peecha kiya, Allah Ta'ala ne Bani Israel ke liye dariya mein raasta banadiya wo paar hone lage to Firaun bhi apne Lashkar samet isi raasta par chal pada. Bani Israel paar nikal gae aur Firaun apne Lashkar samet dubo diya gaya. Isi waaqea ki taraf ishaara karte hue farmaya gaya:

Allah Ta'ala Ne Musa عليه السلام Ko Un Buri Tadaabeer Se Bachaa Liya Jo Firaun Aur Uski Qaum Ne Ki Thee'n Aur Qaum e Firaun Ko Bure Azaab Ne Gher Liya. Ye Log Aag Par Subha o Shaam Pesh Kiye Jaate Hain Aur Jis Din Qiyaamat Qaaem Hogi (Allah hukum dega ke) Qaum e Firaun Ko Nihaayat Sakht Azaab Mein Muhtala Kardo. <sup>4</sup>

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكَّرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ  
الْعَذَابِ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ  
أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ.

Ye to maloom hai ke Syedna Musa عليه السلام aur Bani Israel ko bacha kar Firaun aur uski qaum ko jis azaab mein ghera gaya tha, wo dariya mein duboe jaane waala azaab hai. Jisse poora firauni Lashkar markar khatam ho gaya. Ab sawal ye hai ke unke mar jaane ke baad qiyaamat qaaem hone se phel unke baare mein jo ye zikar kiya gaya hai ke unko subha o sham aag par pesh kiya jaata hai. Agar ye azaab barzakh nahi hai to phir kaunsa azaab hai?

Yaha'n ek sawal ye bhi paeda hota hai ke firaun aur uski qaum ko ye azab kyou'n diya jaa raha hai?

Jawab saaf hai, ke inka qusoor Quran mein jagah jagah yehi bataaya gaya hai ke unho'n ne sarkashi ki, yaane Allah Ta'ala aur uske Ambiya عليه السلام par imaan nahi laae. Unki ataa-at o paerwee nahi ki, shirk o buth-parasti aur nafarmani o takabbur ki raah par chalte rahe.

Ab sawal ye hai ke in buraiyo'n aur in jaraem ki wajah se jab firaun aur uski qaum ko alam e barzakh mein azab ho raha hai to jo log aur jo qaume'n yehi qusoor karke duniya se jaa'e nge to unhe aalam e barzakh mein azaab kyou'n nahi hoga?

Kya Allah Ta'ala be-insaaf hai ke qaum e firaun ne ek jurm kiya to unhe azab de raha hai, lekin wohi jurm agar doosre qaume'n kare'ngi to unhe azab nahi dega?

<sup>4</sup> Surah Ghafir: 45-46

## Teesri Daleel

Aam kuffar ke baare mein Allah Ta'ala ka irshad hai:

Aur Agar Aap Dekh Le'n Jab Ke Zaalimeen Maut Ki Sakhtiyo'n Mein Ho'n Aur Farishte Apne Hath Badhaae Hue Ho'n Ke Tum Apne Nafso'n Ko Nikaalo. Aaj Tumhe Us Sabab Se Zillat Ka Azaab Diya Jaaega Ke Tum Allah Ta'ala Par Naahaq Bolte The Aur Uski Ayaat Se Istekbar Karte The. <sup>5</sup>

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو  
أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ  
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

Dekhiye! Kitni saraahat aur safaai ke saath kaha gaya hai ke kuffar ko unki aen wafat ke waqt ye khabar sunaai jaati hai ke aaj tumhe azaab diya jaaega to zahir hai ke ye azaab qiyaamat ke din ka azaab nahi hai, kyou'nke jis din kisi kafir ki maut waaqe ho rahi hai. Wo qiyaamat ka din nahi. Jabke, azaab isi din aapadne ki khabar di jaa rahi hai aur ye azab duniya ka azab bhi nahi hai. Kyou'nke jis waqt unki rooh kee'nci jaa rahi hai, aen us waqt ye bataya jaa raha hai ke aaj tumhe azaab diya jaaega. Yaane jis azaab ke diye jaane ki khabar di jaa rahi hai, abhi wo shuru nahi hua. Jabke rooh nikaali jaa rahi hai. To ye azaab marne ke baad aur qiymat se pehle ka azaab hua, lehaza ye qata'an azab e barzaq hua.

## Chauthi Daleel

Surah Toor mein Allah Ta'ala ne Rasool Allah ﷺ ke khilaf ahle Makah ki che-meugoyo'n aur nukta cheeno'n ka jawab dene ke baad farmaya hai:

Unhe Chod-do Yaha'n Tak Ke Wo Apne Us Din Se Do-chaar Ho'n, Jisme Wo Behosh Kar Diye Jaae'nge. Jis Din Unka Daao Kuch Kaam Na De Sakega Aur Naa Unki Madad Ki Jaaegi. Aur Yaqeenan Zalimo'n Ke Liye Uske Alaawa Bhi Azaab Hai Aur Lekin Unme Se Aksar Log Nahi Jaante. <sup>6</sup>

فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ يَوْمَ لَا يُغْنِي  
عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا  
دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Ghaur farmaiye, ke zalimeen e Makkah ke liye qiyaamat ke din ke alaawa jo azab hai, isse kaun sa azaab murad ho sakta hai. Jabke tareekhi shahaadato'n se ye baat maloom hai ke unme se bohut se afraad duniya se azab paae baghair hi guzar gae the, lehaza iske alaawa koi chaara e kaar nahi ke ise azaab e barzakh tasleem kiya jaae.

<sup>5</sup> Surah Anaam: 93

<sup>6</sup> Surah Tur: 45-47

## Paachwee'n Daleel

Taqreeban isi se milti baat Surah Tauba mein munafiqo'n ke mutalliq kahi gai hai. Irshad e Baari Ta'ala hai:

Ham Unhe Anqareeb 2 Martaba Azaab De'nge, Phir  
Unhe Zabardast Azaab Ki Taraf Paltaaya Jaaega. <sup>7</sup>

سُنْعَدْبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

Zabardast azaab se murad hatmi taur par qiyaamat ke baad ka azaab hai. Ab isse pehle 2 martaba ka azaab, to isme se ek to is duniya e faani ki zillat o ruswaai hai, jisse munafiqeen ko do-chaar hona padaa aur doosre marne ke baad ka azab e qabar hai. Kyou'nke bohot se munafiqeen ko is duniya mein unhe'n ek hi azaab diya gaya hai, 2 nahi. Iske bar-aks baaz munafiqeen ko baar baar zillat o ruswai se do-char hona pada. Ab agar har martaba ki zillat ko ek baar ka azaab kahe'n to unhe duniya mein 2 martaba ki bajaee kai martaba azab hogaya. Is liye unke haq mein 2 martaba azab dene ki baat be-maane ho jaati hai. Albatta, duniya ki sari ruswaiyo'n ko ek azab, qabr ki sakhtiyo'n aur deegar girifto'n ko doosre azab qaraar de'n to ye aen tareeqkh shahadat aur waqeaat ke mutabiq hai.

Quran e Majeed ki in ayaat aur bayanaat ko pesh e nazar rakhte hue is haqeeqat aur aqeeda ke suboot mein koi kasar nahi reh jaati ke Allah Ta'ala apne nekukaar, saaleh bando'n ko maut ke baad aur qiyaamat se pehle, yaane aalam e barzakh aur qabar mein apni nemato'n se nawazta hai aur badd-amal aur gumrah logo'n ko alam e barzakh aur qabar mein saza aur azaab deta hai.

Yaane azab e qabr ka aqeeda bilkul saheeh aur barhaq hai aur uska inkaar saaf taur par Quran ka inkaar hai.

Allah Ta'ala hame'n aur tamaam musalmaano ko haq qubool karne ki taufeeq de aur apne azab e qabr aur giraft se mehfooz rakh kar apni nemato'n se nawaze.

الهم ارنا الحق حقا وارزقنا ايباعه وارنا الباطل باطلا وارزقنا اجتنابه (آمين يا رب العلمين)

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<sup>7</sup> Surah Tauba: 101

## عذاب القبر حق (صحيح بخارى)

### “Qabar Ka Azab Haq (Sach) Hai”

Hadees e Rasool ﷺ par imaan laana imaaniyat mein shamil hai.

“Azaab e Qabr” ka aqeeda Islam ke buniyadi aqaaed mein se ek hai aur baatil firqo’n ke alaawa kisi ne bhi iska inkaar nahi kiya aur jin firqo’n ne is aqeedah ka inkaar kiya, unhe is maqsad ke liye ahadees ka bhi inkaar karna pada, halaa’nke ahadees e saheeha ka inkaar Quran hi ka inkaar hai. Quran o Hadees dono wahee hain aur in mein se kisi ek ka bhi inkaar wahee ka inkaar hai.

Allah Ta’ala ka irshad hai:

Jo Kuch Tumhare Rabki Taraf Se Tum Par Nazil Kiya Gaya Hai, Uski Itteba Karo Aur Uske Alaawa Doosre Auliya Ki Itteba Na Karo, Magar Tum Naseehat Kam Hi Maante Ho. <sup>8</sup>

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ  
قَلِيلًا مَّا تَذَكَّرُونَ.

Maloom hua ke itteba sirf iski hai jo Rabb ki taraf se nazil kiya gaya hai aur uske siwa kisi aur ki itteba mamnood hai. Magar is naseehat ko kam hi log maante hain, kyou’nke koi apne bado’n ki itteba o paerwee karta hai. Koi apne *Imamo’n* aur *Ulama* ki itteba aur koi apne *Nafs* ki itteba karta hai, jabke Allah Ta’ala ka farman hai.

Aye Imaan Waalo’n! Ataa-at Karo Allah Ta’ala Ki Aur Ataa-at Karo Rasool ﷺ Ki Aur Unki Ataa-at Se Mu’n Mod Kar Apne Amaal Zaaya Na Karo. <sup>9</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ.

Allah Ta’ala ya Rasool Allah ﷺ mein se kisi ek ki ataa-at se inkaar, amaal ko zae (barbaad) karne ki mutaradif (T: Do (2) aise alfaaz jinka ma’ana ek hi ho) hai aur ataa-at ke lehaz se dono ataa-ato’n mein koi farq nahi. Kyou’nke, Rasool Allah ﷺ ki ataa-at bhi Allah Ta’ala hi ki ataa-at hai:

Jisne Rasool ﷺ Ki Ataa-at Ki, Usne Dar-haqeeqat Allah Ta’ala Hi Ki Ataa-at Ki. <sup>10</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Aur Rasool Allah ﷺ apni taraf se koi baat nahi kehte the, balke wo jo farmate the, wo wahee ki banaa par farmate the, Allah Ta’ala ka irshad hai:

Wo (Nabi ﷺ) Apni Khwahish e Nafs Se Nahi Bolte, Balke Unka Bolna To Wahee Ki Binaa Par Hai, Jo Un Par Nazil Ki Jaati Hai. <sup>11</sup>

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

Ek muqam par Rasool Allah ﷺ ki haisiyat ko in alfaaz mein bayan farmaya gaya hai, farman e Ilaahi hai:

Aur Hamne Aap ﷺ Par Zikar (quran e majeed) Nazil Farmaya Hai, Taa-ke Jo Kuch Unke Liye Nazil Kiya Gaya Hai, Aap ﷺ Uski Tashreeh Aur Wazaahat Karke Logo’n Ko Bataa De’n Taa-ke Log Usme Ghour o Fikr Kare’n. <sup>12</sup>

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ  
يَتَفَكَّرُونَ.

<sup>8</sup> Surah Araaf: 3

<sup>9</sup> Surah Muhammad: 33

<sup>10</sup> Surah Nisa: 80

<sup>11</sup> Surah Najam: 3-4

<sup>12</sup> Surah Nahal: 44

Is ayat se waazeh hua ke Quran e Majeed ke ahkamaat aur farameen ki Nabi ﷺ apne qaul o amal ke zariye tashreeh o tauzeeh farmane par muqarrar kiye gae the. Balke, Aap ﷺ chalte phirte Quran the. Chunache, Saad bin Hussham رضى الله عنه bayan karte hain ke Ummul Momineen Syeda Ayesha Siddiqah rza ki khidmat mein hazir hua aur arz kiya ke Aye Ummul Momineen! Mujhe Rasool Allah ﷺ ke akhlaaq ke mutalliq khabar dejiye?

Ummul Momineen Syeda Ayesha Siddiqah rza ne farmaya: Aap ﷺ ka khlaq Quran tha, kya tumne Quran e Majeed ka mutalea nahi kiya? Allah Ta'ala ka irshad hai: Aur Beshak Aap Akhlaaq Ke Bade Martabe Par Hain. <sup>13, 14</sup>

Allah Ta'ala ne Quran e Majeed mein hukum diya: Namaz Qaaem Karo, ab namaz kis tarha qaaem ki jaae? Iska mukamal tareeqa Janab Muhammad ﷺ ne amalan sikhaaya, yaane istenja, wuzu, namaz ki adaegi ka mukammal tareeqa, qiyaam, ruku, sujood, qiraa-at, faraaez, nawaafil, azaan, aqaamat aur phaa'ncho'n auqaat ki namaze'n waghaira. Gharz namaz ke har har mas-ala ki tashreeh aur wazaahat Nabi ﷺ ne qaulan o fe'lan farmadi aur ummat se irshad farmadiya ke: Namaz isi tarha padho, jaisa ke mujhe namaz padhte hue dekhte ho.<sup>15</sup>

Isi tarha Allah Ta'ala ka irshad hai: Aur Zakat Adaa Karo. Ab zakat kab adaa ki jaae aur kitni adaa ki jaae? Iska mukammal tareeqa Nabi ﷺ ne apni ahadees mein bayan farmadiya hai. Isi tarha deen ke doosre muamilaat ki wazaahat bhi Nabi ﷺ ne apne qaul o amal ke zariye farmadi hai, lehaza isse saabit hua ke deen Quran o Hadees ka naam hai.

Ab agar koi shakhs apne kisi baatil aqeeda ki wajah se kisi hadees ka inkaar karde to isne hadees ka inkaar karke goya Nabi ﷺ ke farman ka inkaar kar diya aur farman e Rasool ﷺ ka inkaar karne waala Quran ka inkaar karne waala hai. Allah Ta'ala ko maloom tha, ke aise log paeda ho'nge ke jo Quran e Majeed ki man-maani tashreehat bayan kare'nge. Isi liye Allah Ta'ala ne Quran e Majeed ki tashreeh o tafseer kizimmedari Nabi ﷺ hi ke zimme lagaa di aur qiyaamat tak kisi ko bhi is baat ka haq nahi diya ke wo Quran e Majeed ki koi jaded tashreeh byaan kare aur jo log khawaarij, motazela, jehmiya, qadriya, murjiya, parwezi aur usmani, masoodiya, munkireen e hadees waghaira ki kisi tashreeh par raazi ho chuke hain, to goya unho'n ne Quran e Majeed ka inkaar kar diya.

Kyou'nke, Rasool Allah ﷺ ke alaawa kisi ko bhi Quran e Majeed ki tashreeh ka haq haasil nahi hai. Is se saabit hua ke hadees ka inkaar karne waale naa sirf munkireen e hadees hain, balke wo munkireen e Quran bhi hain aur jo log ye dawa karte hain ke Quran e Majeed ko to maante hain, lekin hadees ka inkaar karte hain, to dar-haqeeqat unho'n ne Quran e Majeed ko bhi nahi maana. Allah Ta'ala ka irshad hai:

Jo Log Allah Aur Uske Rasoolo'n Se Kufr Karte Hain Aur Chaahte Hain Ke Allah Aur Uske Rasoolo'n Ke Darmiyan Tafreeq Kare'n Aur Kehte Hain Ke Ham Kisi Ko Maane'nge Aur Kisi Ko Nahi Maane'nge Aur Kufr o Imaan Ke Darmiyan Ek Raasta Nikalne Ka Iraada Rakhte Hain. Wo Sab Pakke Kaafir Hain Aur Aise Kafiro'n Ke Liye Hamne Wo Saza Muhaiya Kar Rakhi Hai, Jo Unhe'n Zaleel o Khuwar Kar Dene Waali Hogi, Bar Khilaf Iske Jo Log Allah Aur Uske Tamaam Rasoolo'n Ko Maane Aur Unke Darmiyan Tafreeq Na Kare'n, Unko Ham Zaroor Unke Ajar Ataa Kare'nge Aur Allah Ta'ala Badaa Darguzar Farmane Waala Hai. <sup>16</sup>

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Isse saabit hua ke Allah Ta'ala aur uske Rasoolo'n ko maan-ne ka matlab yehi hai ke sab par imaan rakha jaae aur unme se kisi ke darmiyan bhi tafreeq na ki jaae. Yaane agar koi ye dawa kare ke main Allah Ta'ala ko maanta

<sup>13</sup> Surah Al Qalm: 4

<sup>14</sup> Tafseer ibne Kaseer: V5 & Musnad Ahmad: V6 P91

<sup>15</sup> Bukahri

<sup>16</sup> Surah Nisa: 150-152



hu'n, lekin rasoolo'n ka inkaar karta hu'n, to ye maanna hua aur koi ye dawa kare ke main baaz rasoolo'n ko maanta hu'n aur baaz ka inkaar karta hu'n, to ye bhi khula kufr hai.

Isi tarha kisi ka ye dawa ke main Quran e Majeed ko to maanta hu'n, lekin Hadees e Rasool ﷺ ko nahi maanta to waazeh rahe ke aisa shakhs Quran e Majeed ka bhi inkaari hai, kyou'nke usne Quran e Majeed ke hukum "Aur Rasool Ki Ataa-at Karo" ka inkaar kar diya hai.

Baaz log ye bhi dawa karte hain ke Falaa'n hadees Quran e Majeed ki falaa'n ayat se takraati hai, ya iska mazmoon Quran e Majeed ke falaa'n mazmoon ke khilaf hai. To ye log bhi is qabeel se talluq rakhte hain. Hadees ko Quran e Majeed se takraane wala firqa e batela hi tha aur unho'n ne hi ye usool waza'a (T: Shakal, surat, huliya) kiye the. Waazeh rahe ke ye baatil aqeeda bhi Shia ka hai. Shia ki motabar kitab *Usool Kaafi* mein hai: Pas jo (hadees) Kitabullah ke muafiq ho to ise lelo aur jo kitabullah ke khilaf ho to ise chod-do. <sup>17</sup>

Ab agar koi ye usool bayan kare to samajh le'n ke wo Shia mazhab ki tableegh kar raha hai, kya Imam Bukhari aur Imam Muslim waghaira deen se is qadar naa-waaqif the, ke unho'n ne Quran e Majeed ke khilaf aai hui ahadees ko apni apni kutub mein jagah di? Haqeeqat ye hai ke ye ahadees Quran e Majeed ke khilaf nahi hain, balke Quran e Majeed ki tauzeeh o tafseer bayan karti hain.

**Misaal ke taur par Quran e Majeed mein Allah Ta'ala ka irshad hai:**

Tum Par Haraam Kiya Gaya Hai Murda.... <sup>18</sup>

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ

Quran ki is ayat se waazeh hua ke murdah (yaane jo halal jaanwar apni taabai maut mar jaae) haraam hai aur ab kisi bhi murdah ko khane ki ijaazat nahi hai, kyou'nke wo haraam hai. Lekin hadees mein hai: Samandar ka paani paak hai aur uska "murda" (machli) halaal hai. <sup>19</sup>

Is hadees se saabit hua ke machli agarche murda hai, lekin iska khana halaal hai. Agarche, bazaahir ye hadees Quran e Majeed ke khilaf hai, lekin jab Quran o Hadees mein ihtelaf hoga to unme tatbeeq di jaaegi. Yaane, agar che har murda haraam hai, lekin machli murda hone ke bawajood bhi halal hai. Kyou'nke, ye ek istisnaai surat hai aur dekha gaya hai ke munkireen e azab e qabr aur munkireen e hadees bhi is "murda" ko mazey le le kar khat hain. Asal baat ye hai ke Quran o Hadees par sacche dil se imaan rakha jaae aur in par shak o shubha na kiya jaae. Allah Ta'ala ka farman hai:

Haqeeqat Mein Momin Wo Hain, Jo Allah Aur Uske Rasool Par Imaan Laae, Phir Unho'n Ne Koi Shak Na Kiya Aur Apni Jaano'n Aur Maalo'n Se Allah Ki Raah Mein Jihad Kiya, Wohi Sacche Log Hain. <sup>20</sup>

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا  
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ  
الصَّادِقُونَ

Ahadees ke mutalliq agar zara saa bhi imaan mutazalzil ho jaae to phir goya us shakhs ka poora Islam hi mashkook ho jaaega aur jo log inkaar e hadees ki tableegh kar rahe hain, to wo is silsila mein Yahood o Nasaara aur Dushmanaan e Islam ke propaganda se mutassir hue hain, ya wo Islam ki pabandiyo'n se jaan chudaakar ye chaahte hain ke mardum shumari mein inka naam musalmano ki list mein bhi rahe, jabke doosri taraf wo Islam ki pabandiyo'n se bhi azaad rahe'n.

<sup>17</sup> Usool Kaafi: V1 P55

<sup>18</sup> Surah Baqara: 173

<sup>19</sup> Muwatta Imam Maalik, Tirmizi, Abu Dawood, Nasai, Ibne Majah, Daarmi, Mishkat al Masabeeh aur sanad saheeh hai

<sup>20</sup> Surah Hujarat: 15

## Ikhtelafaat Ke Hal Ka Qurani Usool:

Jab kisi mas-ala mein logo'n ke darmiyan ikhtelaf, jhagda ho jaae aur log is mas-ala ke mutalliq mukhtalif aara aur nazariyat rakhte ho'n to aisee soorat mein iske hal ki kya soorat hogi? Iska jawab Quran e Majeed ne is tarha diya hai:

Aye Logo'n Jo Imaan Laae Ho! Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool Ki Aur Un Logo'n Ki Jo Tum Mein Se Sahib e Amr Ho'n. Phir Agar Tumhare Darmiyan Kisi Maamla Mein Naza'a Ho Jaae To Usey Allah Aur Rasool Ki Taraf Pherdo Agar Tum Waqai Allah Ta'ala Aur Roz e Aakhir Par Imaan Rakhte Ho, Yehi Ek Saheeh Tareeqa e Kaar Hai Aur Anjam Ke Etebaar Se Bhi Behtar Hai. <sup>21</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Is ayat se maloom hua ke jab bhi kisi mas-ala mein ahle Islam ke darmiyan ikhtelaf hoga to iske hal ki surat ye hogi ke is mas-ala ka hal Quran o Hadees se daryaaft kiya jaaega. Yaane Allah Ta'ala ne isi aayat mein Quran o Hadees ko faisal qaraar de diya hai aur jo shakhs Allah Ta'ala aur aakhirat ke din par imaan ka daweedar hai to wo ikhtelafi masaael ka hal Quran o Hadees hi mein talaash karega, warna surat deegar aise shakhs ka dawa imaan hi mashkook hai.

Lekin dekha ye gaya hai ke mukhtalif masaaalik ikhtelafi mas-ala ka hal Quran o Hadees ke bajaaye qnri manzoor e nazar shakhsiyat se haasil karte hain aur jo hal unhe apne Imam, apne Qaaed aur apne Ameer e Jamaat se mil jaae to wo ise qubool karte hain aur Quran o Hadees ki taraf nazar uthaa kar bhi nahi dekhte. Hanafi apne Imam ki baat ko harf e aakhir samajhta hai aur ahadees e saheeha ko khatir mein laane ke liye taiyaar nahi. Isi tarha Maalki apne Imam, Shafai apne Imam, Hambali apne Imam, Khawarij, Motazala, Jehmiya, Murjiya, Parwezi, Usmani aur masoodi waghaira apne apne baani o imam ki baat ko hujjat aur harf e aakhir samajhte hain aur wo *Farudduhu Ilallahi war Rasool* ke bajaaye *Farudduhu Ilal Imami* yaa *Ila Ameeril Jama'ati* par amal paera hain.

Ek *Hanafi* ke saamne jab ahadees e saheeha aati hai to wo in ahadees e saheeha par amal paera hone ke liye taiyaar nahi hota, ke usne apne Imam ki taqleed ikhteyar kar rakhi hai aur isi taqleed ne ise Sunnat e Rasool ﷺ par amal karne se rok rakha hai.

Is tarha ek Usmani ke saamne jab azab e qabr ki saheeh ahadees pesh ki jaati hain to wo Nabi ﷺ ke in irshadaat ko Dr. Usmani ke kehne par radd kar deta hai, goya Dr. Usmani ki shakhsiyat uske liye hujjat o daleel ban chuki hai aur Nabi ﷺ ki shakhsiyat iski nigha mein apna muqam kho chuki hai, to is tarz e amal ko ab kya naam diya jaae aur kis kufr ya shirk se ise ta'abeer kiya jaae. Kya Nabi ﷺ ke irshadaat ka inkaar karke koi shakhs momin reh sakta hai? Irshad e Rabbani hai:

Pas Nahi Aye Muhammad ﷺ Tumhare Rabb Ki Qasam Ye Kabhi Momin Nahi Ho Sakte Jab Tak Ke Ye Bahami Ikhtelafaat Mein Ye Tumko Faisla Karne Waala Naa Maan Le'n, Phir Jo Kuch Tum Faisla Karo (to) Us Par Apne Dilo'n Mein Bhi Koi Tangee Na Mehsoos Kare'n, Balke Sar Basar Tasleem Karle'n. <sup>22</sup>

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Maloom hua ke Nabi ﷺ ko ikhtelafi masaael mein *Hakam* na maan-ne waala imaan se khairj hai. Chaahe wo apne aapko laakh martaba musalman ya tauheedi kahe. Ek aur muqam par irshad hai:

<sup>21</sup> Surah Nisa: 59

<sup>22</sup> Surah Nisa: 65

Aur Jo Shakhs Rasool ﷺ Ki Mukhalifat Kare Aur Ahle Imaan Ke Raasta Ke Siwa Kisi Doosre Raasta Par Chale, Halaa'nke Ispar (quran o hadees ke zariye) Hidayat Waazeh Ho Chuki Hai To Usko Ham Usi Taraf Chalaane'nge Jidhar Wo Khud Phir Gaya (chal padaa) Hai Aur Uska Thikaana Jahannam Hai, Jo Badd-Tareen Jaaeqaraar Hai.<sup>23</sup>

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُوْمِنِيْنَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيْرًا.

Quran o Hadees raah e hidaayat hai aur is raah e hidayat par chalna har muslim par laazim hai. Lekin, jo shakhs hidayat waazeh ho jaane ke baad, yaane hadees maloom ho jaane ke baad bhi isko tark kar deta hai to wo Rasool ﷺ ki mukhalifat kar raha hai aur momineen yaane Sahaba Ikram رضوان الله عليهم ke raasta ko chodkar kisi doosri raah par chal padaa hai to iska anjaam zahir hai, yaane jahannam ke siwa iska aur kaunsa thikaana ho sakta hai.

Chunache ek aur muqam par irshad hai:

Pas Jo Log Rasool ﷺ Ke Hukum Ki Mukhalifat Karte Hain, Unko (kisi achaanak) Aafat Ya Dardnaak Azaab Ke Aajaane Se Darna Chahiye.<sup>24</sup>

فَلْيَخْذِرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ.

Is mazmoon ki deegar ayaat bhi maujood hain, lekin ham unhi par iktefa karte hain.

### Aqeeda Azab e Qabr:

Ahadees Rasool ﷺ par sacche dil se imaan laane ke baad jo shakhs bhi azab e qabr ke baare mein ahadees ka mutallea karega to wo is haqeeqat ko paalega, ke qabar ka azaab ek haqeeqat hai. Azaab e qabar ka talluq choo'nke mushaheda se nahi, balke iska talluq imaan bil ghaib se hai. Is liye ke ham iska idraak (T: Paana, Daryaaft Karna, Aqal, Faham) nahi kar sakte. Bas you'n samajh le'n ke jaise farishto'n, jinnat, jannat o jahannam ko ham Allah Ta'ala aur Rasool Allah ﷺ ke kehne se tasleem karte hain, to isi tarha azaab e qabr ko bhi hame tasleem kar lena chaahiye. Kyou'nke azab e qabr ke mutalliq beshumar ahadees e saheeha maujood hain, jo darja tawaatur (T: Pae-dar-pai, baraabar, lagataar) ko poho'nch chuki hain aur in ahadees ka inkaar goya Quran e Majeed ke inkaar ke mutaradif hai.

In mein se chand ahadees ka ham yaha'n zikar karte hain:

1. Syedna Baraa bin Aazib رضي الله عنه se riwayat hai ke Nabi ﷺ ne ayat:

Allah Ta'ala Imaan Waalo'n Ko Saabit Qadam Rakhta Hai Qaul Saabit Ke Zariye Duniya Ki Zindagi Mein Aur Aakhirat Mein Bhi.<sup>25</sup>

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰةِ الدُّنْيَا وَفِي الْاٰخِرَةِ.

Ke mutalliq farmaya ke ye ayat azaab e qabr ke baare mein nazil hui (qabar mein) maiyyat se kaha jaata hai ke tera Rabb kaun hai? To wo kehta hai ke mera Rab, Allah hai aur mere Nabi, Janab Muhammad ﷺ hain. To yehi matlab hai Allah Ta'ala ke is qaul ka ke "Allah Ta'ala saabit o qaaem rakhta hai imaan waalo'n ko sacchi baat ke zariye duniya ki zindagi mein aur aakhirat mein bhi".<sup>26</sup>

Is hadees se waazeh hua ke azab e qabr ka zikar Quran e Majeed mein bhi maujood hai. Surah Ibrahim ki ayat 27 azab e qabr hi ke baare mein nazil hui aur qabar mein maiyyat ko uthaa kar bithaya jaata hai. (Jaisa ke Bukhari ki isi hadees mein y baat maujood hai) aur isse sawalaat pooche jaate hain. Qabar ka sawal o jawab haq hai aur ahle Islam mein se kisi ne bhi iska inkaar nahi kiya. Sawal o jawab ke waqt rooh ko bhi qabar ki taraf lautaa diya jaata

<sup>23</sup> Surah Nisa: 115

<sup>24</sup> Surah Noor: 63

<sup>25</sup> Surah Ibrahim: 27

<sup>26</sup> Muslim, Bukhari: Kitabul Janaaz, Mishkat al Masaabeeh: Kitab ul Imaan, baab Isbaat Azab e Qabr

hai aur qabar ke mas-ala ka talluq aakhirat ke saath hai. Is liye ise duniya ki zindagi par qiyas karna gumrahi aur jahalat hai. Kyounke maiyyat ki dunyawī zindagi khatam ho chuki hai aur ab wo aakhirat ke maraahil se guzar rahi hai aur is unwan par aagey kuch mazeed tafseel bayan ki jaaegi.

Munkireen e azab e qabr ahadees ke inkaar mein is qadr aagey nikal chuke hain ke wo hadees par tanqeeq karte hue Nabi ﷺ ki tauheen ka bhi irtekar kar jaate hain aur ye tak nahi samajhte ke unke qalam ne kya likh maara hai. Iski ham bohut si misaal-e bayan karte, lekin ye mukhtasar kitabcha iska mutahmmil nahi hai. Lehaza yaha'n ek hi misaal par iktefa kiya jaata hai.

Dr. Usmani Sahab ke ek muqallid (Abu Anwar Jadwan) is hadees par tabsara karte hue likhta hai: Isi tarha ye firqa parasat aur qabar parast Quran ki mundarja zail ayat se arzi qabar ki zindagi saabit karne ki koshish karte hain ke "Allah Ta'ala imandaaro'n ko duniya mein bhi saabit qadam rakhe ga aur aakhirat mein bhi". "Yaane Allah Ta'ala duniya aur aakhirat mein imaandaro'n ki madad karega, choonke is ayat ka zikar Bukhari ki hadees mein azab e qabar ke saath kiya gaya hai, isi liye baaz jaahil aur gumrah bade khush hote hain ke hamare aqeeda (ke murda qabar mein zinda ho jaata hai, halaa'nke kisi ka bhi ye aqeeda nahi, raqim al huroof) ka suboot Quran ki ye aayat hai".<sup>27</sup>

Ye hai Abu Anwar Jadwan ki "Dawat e Quran" aur inka "Imaan e Khaalis" ke is ayat ke mutalliq khud Nabi ﷺ ne bayan farmaya hai ke iska talluq azab e qabar ke saath hai, lekin mausoof ne ye kehne waale par firqat parast, qabar parast, jaahil, gumrah hone ka fatwa lagaa diya hai, to zaahir hai ke ahadees e Nabi ﷺ ki is tarha tauheen karne waala momin kehlaane ka haqdaar nahi ho sakta.

2. Syedna Anas bin Malik ؓ bayan karte hain ke Nabi ﷺ ne irshad farmaya: Beshak jab banda qabar mein rakha jaata hai aur uske saathi isse peeth mod kar laute thain aur wo abhi in ki juto'n ki awaz sun raha hota hai ke uske paas 2 farishte aate hain aur isko uthaa kar bithaate hain aur isse kehte hain ke us shakhs yaane Muhammad ﷺ ke mutalliq kya kehta hai. To momin kehta hai ke main gawahi deta hu'n ke wo Allah ke bande aur uske Rasool ﷺ hain. Isse kaha jata hai ke to apna thikana jahannam se dekh ke jisey ab Allah Ta'ala ne jannat ke thikane se badal diya hai. Nabi ﷺ ne farmaya ke phir wo apne dono thikaane dekhta hai.

Qataada ؓ ne kaha ke hamse zikar kiya gaya hai ke phir iski qabar 70 hath chaudi kardi jaati hai aur ise qiyaamat tak sar-sabz o shadabi se bhar diya jaata hai. Phir Qatada ؓ ne Syedna Anas ؓ ki baqiya hadees byaan ki ke Rasool Allah ﷺ ne farmaya: Aur munafiq ya kafir se kaha jaata hai ke tu us shakhs (Muhammad ﷺ) ke mutalliq kya kehta hai? To wo kehta hai ke main nahi jaanta, main to wohi kehta hu'n ke jo log kehte the. Pas isse kaha jaata hai ke naa toone aqal se pehchaana aur naa Quran padha aur naa hi isse rehnumaai haasil ki. Ye keh kar ise lohe ke gurzo'n se maara jaata hai aur uske cheekhne chillane ki awaaz jinno'n aur insaano ke siwa qareeb ke tamaam jaanwar sunte hain.<sup>28</sup>

Is hadees se bhi saabit hua ke maiyyat ko jab qabar mein rakha jaata hai to ise qabar mein uthaa kar bithaya jaata hai aur isse sawal o jawab hota hai aur momin ko qabar mein rahat o araam milta hai, jabke munafiq o kafir ko qabar mein azab diya jaata hai. Is hadees mein ye bhi hai ke maiyyat, dafan karke wapas jaane waale saathiyo'n ki jutiyo'n ki awaz sunti hai aur ye ek istesnaai haalat hai. Uska maqsad sirf ye hai ke maiyyat ye jaan le ke jis ahle o ayaal ke liye isne aakhirat ko faramosh kar rakha tha. Aaj wo ise tanha chodkar jaa rahe hain aur qabar mein imaan aur nek amaal ke siwa koi cheez ise najaat nahi dilaa sakti.

<sup>27</sup> Dawat e Qurani aur Ye Firqa Parasti: P67

<sup>28</sup> Bukhari: Kitab ul Janaez, Baab Fee Azab al Qabr, Muslim: Kitab ul Janaez, Baab Fee Azab al Qabr, Qatadah ؓ ka qaul sirf Muslim mein hai.

Baaz hazrat ne hadees ke is hissa ko khilaf e Quran qaraar de diya hai. Halaa'nke ye hadees khilaf e Quran nahi, balke ek istesnai surat hai. Jaisa ke peeche hamne "Murdaar" ki misaal bayan ki thi. Usmani firqa ke baani Dr. Masooduddin Usmani Sahab ne is hadees ko saheeh maana hai, lekin iski taaweel ki hai, inka pehle ye kehna tha ke is hadees mein haqeeqat nahi, balke majaz bayan kiya gaya hai. Matlab ye hai ke juto'n ki awaaz suni jaa sakti hai ke maiyyat ke paas farishte aajaate hain. Iske baad unho'n ne is hadees ki doosri taaweel ye pesh ki ke maiyyat farishto'n ke juto'n ki chaap sunti hai aur is baat ko saabit karne ke liye unho'n ne jamaa aur tasniya ki bahes bhi ki hai. Lekin awwal to is hadees ke siyaq o sibaq ne inka saath nahi diya aur doosra ye ke Muslim ki mukhtasar hadees Usmani Sahab ki is baatil taaweel ka bhanda phod deti hai aur wo hadees ye hai.

Syedna Anas bin Malik رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne irshad farmaya: Beshak jab maiyyat ko qabar mein rakha jaata hai to wo unki juto'n ki awaz sunti hai, jabke wo (ise dafnaa kar) wapas laut-te hain. <sup>29</sup>

Is hadees mein farishto'n ke aane ka zikar hi nahi hai aur sirf dafan karne aur wapas lautne waalo'n ka zikar hai, lehaza is hadees se Usmani Sahab ka mafruza (T: Farz kiya hua, wo baat jo istedlal ki buniyad ke taur par maan li jaae) baatil ho jaata hai.

3. Syedna Zaid bin Saabit رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ek martaba Banu Najjar ke bagh mein apne khacchar par sawar the ke achanak Aap ﷺ ka khacchar bidka aur qareeb tha ke Aapko giraade ke achanak Aapko 6 ya 5 ya 4 qabre'n maloom huee'n. Rasool Allah ﷺ ne irshad farmaya ke in qabar walo'n ko koi jaanta hai? Ek shakhs ne kaha main (jaanta hu'n) Aap ﷺ ne poocha ke ye kab mare hain? Wo bola, shirk ke zamana mein. To Aap ﷺ ne farmaya: "Ye ummat apni qabro'n mein azmaai jaati hai, pas agar mujhe ye khof na hota ke tum (apne marne waalo'n ko) dafan karna hi chod-doge to main zaroor Allah Ta'ala se ye dua karta ke wo tumko bhi qabar ka azaab sunade, jis tarha ke main sunta hu'n".

Iske baad Aap ﷺ hamari taraf mutawajje hue aur farmaya: Jahannam ke azaab se Allah ki panah maa'ngo, hamen kaha ham jahannam ke azab se Allah ki panah maangte hain. Aap ﷺ ne farmaya: Qabar ke azaab se Allah ki panah chaaho, hamne kaha ham qabar ke azaab se Allah ki panah chaahte hain. Aap ﷺ ne farmaya: Zahir aur Baatin fitno'n se Allah ki panah maango, hamne kaha ham zahiri aur batini fitno'n se Allah ki panah chaahte hain. Aap ﷺ ne farmaya: Tum dajjal ke fitna se Allah ki panah maango, hamne kaha ham Dajjal ke fitna se Allah ki panah chaahte hain. <sup>30</sup>

Is hadees ko Syedna Zaid bin Saabit رضي الله عنه se Syedna Abu Sayeed Khudri رضي الله عنه ne bayan kiya hai, isi tarha Syedna Jabir bin Abdullah رضي الله عنه (Musnad Ahmad: V3 P296, Saheeh Ibne Hibban: V1 P243, Syeda Umme Mubashir رضي الله عنها, Musnad Ahmad: V6 P362, Musannaf Ibne Abi Shaiba: V3 P373, As Saheeha: V3 P430 aur Syedna Anas bin Malik رضي الله عنه, Musnad Ahmad: V3 P201,103,153,175,284,111,176,272 bhi bayan karte hain aur Syedna Anas رضي الله عنه se muta'adid riwayat mein ye waaqea marwi hai.

Is hadees se waazeh taur par saabit hota hai ke maiyyat ko is arzi qabar mein azab hota hai aur Nabi ﷺ ki ye tamanna thi ke jis tarha Aap azab e qabar ko sunte hain, isi tarha Aapki ummat bhi azab e qabr ko sune, lekin phir is khof se ke log azab e qabr ki shiddat ko sunkar murde hi dafan karna chod-de'nge, lehaza Aap ﷺ ne ye dua na farmai.

Zahir hai ke murde isi arzi qabar mein dafan hote hain, isi liye Aapfarmaya.izhaar ka khwahishne is ﷺ

4. Ummul Momineen Syeda Ayesha Siddiqah (rza) se riwayat hai ke, ek yahudi aurat unke paas aai. Usne azab e qabr ka zikar kiya aur Ummul Momineen se kaha ke Allah Ta'ala tujhe azab e qabr se bachaae. To Ummul

<sup>29</sup> Muslim: Kitab ul Jannah

<sup>30</sup> Muslim: Kitab ul Jannah & Mishkat al Masabeeh o Musnad Ahmad: V5 P190 & Musannaf Ibn Abi Shaiba: V3 P373

Momineen Syeda Ayesha (rza) ne Rasool Allah ﷺ se azab e qabr ke mutalliq daryaaft kiya to Aap ﷺ ne irshad farmaya: (Aye Ayesha!) Haa'n, qabar ka azab haq hai.

Ummul Momineen Syeda Ayesha (rza) bayan karti hain ke uske baad maine hamesha dekha ke Rasool Allah ﷺ ne koi namaz nahi chodi, magar isme azab e qabr se panah maangi hai. <sup>31</sup>

Bukhari ki doosri riwayat mein Ummul Momineen Syeda Ayesha (rza) bayan karti hain ke Madinah ki 2 boodhi aurte'n unke paa aae'n aur kehne lagee'n: Beshak qabar waale apni qabro'n mein azab diye jaate hain. To maine in aurto'n ko jhoota qaraar de diya aur mujhe ye baat acchi na lagi ke main unki baat ko maanu'n, phir wo aurte'n chali gae'n aur Nabi ﷺ mere paas tashreef laae, maine Aap ﷺ se kaha: ke 2 budhi aurte'n mere pas aai thee'n aur maine poora waaqea bayan kiya. To Aap ﷺ ne farmaya: In dono ne sach kaha hai, beshak qabar walo'n ko (unki qabro'n mein) azaab hota hai, jisey tamaam chaarpaae (jaanwar) sunte hain.

Pas is (waaqea) ke baad maine dekha ke Aap ﷺ ne koi namaz nahi padhi magar isme qabar ke azab se panah maangi hai. <sup>32</sup>

5. Syedna Abdullah bin Abbas ؓ bayan karte hain ke Nabi ﷺ 2 qabro'n par se guze to Aap ﷺ ne farmaya ke in qabar walo'n ko azab ho raha hai aur unhe kisi bade gunah ki wajah se azab nahi ho raha hai, balke unme se ek to peshab ki chee'nto'n se nahi bachta tha aur doosra chughal-khori kiya karta tha. Phir Aap ﷺ ne khujoor ki ek tar tehni li aur ise darmiyan mein se 2 hisso'n mein taqseem kar diya. Phir Aap ﷺ ne isko in dono qabro'n par gaad diya. Sahaba Ikram ؓ ne arz kiya: Aye Allah ke Rasool ﷺ! Aapne aisa kyou'n kiya? Aap ﷺ ne farmaya: Jab tak ye tehniya'n khushk na ho jaae'n us waqt tak Allah Ta'ala unke azab mein takhfeef kar dega. <sup>33</sup>

Is hadees ke baare mein Muslim mein Syedna Jabir ؓ ki riwayat se maloom hota hai ke azab e qabr mein kami Nabi ﷺ ki dua aur shafa-at ke zariye hui thi. <sup>34</sup>

Bukhari ki ek doosri riwayat mein hai ke log in gunaho'n ko mamuli samajhte hain, halaa'nke ye bade gunah hain. In ahadees se kai baate'n maloom huee'n:

- a. Maiyyat ko azab isi arzi qabar mein hota hai aur in ahadees mein yehi aam qanoon bayan hua hai aur munkireen e azab e qabar ki chand istesnai surate'n zikar karke jo azab e qabr ka inkaar karte hain, to ye baat bilkul ghalat hai. Kyou'nke is tarha munkireen e azab e qabr apni aqal par to imaan rakhte hain aur Quran o Hadees ka inkaar karte hain aur amalan wo apne nafs ki puja kar rahe hain.
- b. Azab e qabr maiyyat ko hota hai, zinda ko nahi aur maiyyat ka matlab hai "Murda Laash" ke jisme rooh maujood nahi hoti aur ahadees mein azab e qabr ka zikar hi ke mutalliq hua hai. Lekin munkireen e azab e qabr ka khayal hai ke baghair rooh ka azab kya ma'ane rakhta hai? Goya munkireen e azab e qabr ahadees par nahi, balke apni aqal e naarsaa (T: Naa Poh'nchne Waala, Beasar, Namuraad) par imaan rakhte hain.
- c. Ahadees se maloom hota hai ke maiyyat azab ki wajah se cheekhti chillati hai aur uske cheekhne chillane ki awaz jinn o insan ke alaawa qareeb ki sari makhlooq sunti hai aur jinn o insan choo'nke mukallaf makhlooq hain. Is liye inko azab ka sunaana "maslehat ke khilaf hai". Albatta, kabhi kabhi azab e qabr ki koi, jhalak Allah Ta'ala logo'n ko dikha bhi deta hai ke jiski gawahi akhbaraat aksar dete rehte hain.
- d. Syedna Abu Sayeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Jab maiyyat ko chaarpaa par rakh diya jaata hai aur log isko apne kandho'n par uthaa lete hain to agar wo maiyat nek hoti hai to kehti hai ke: Mujhe aagey le chalo aur agar wo nek nahi hoti to apne ghar walo'n se kehti hai.... Hai

<sup>31</sup> Bukhari: Kitab ul Janaez: Baab Azab fil-Qabr

<sup>32</sup> Bukhari: Kitab ud Da'awaat: Baab Azab fil-Qabr

<sup>33</sup> Bukhari o Muslim

<sup>34</sup> Muslim: V2 P418

barbaadi mujhe kaha'n le jaa rahe hao? Is maiyyat ki awaz har cheez sunti hai, siwaae insan ke aur agar wo sunle to be hosh ho jaae. <sup>35</sup>

Ye hadees Bukhari mein 3 muqamaat par kitab ul janaez mein maujood hai aur Syedna Abu Huraira ؓ ki hadees mein ye alfaz hain: Jab nek aadmi ko iski chaar paai par rakha jaata hai to wo kehta hai ke: Mujhe aagey le chalo, mujhe aagey le chalo aur jab bure aadmi ko iski chaar-paai par rakha jaata hai to wo kehta hai: Haae barbaadi o afsos! Mujhe tum kaha'n le jaa rahe ho? <sup>36</sup>

Aur Bayhaqi ki riwayat mein momin aur kafir ke alfaz aae hain. <sup>37</sup>

Is hadees se bhi waazeh taur par saabit ho gaya ke azab maiyyat ko hota hai aur ye bhi saabit hua ke maiyyat guftagu karti hai aur azab ke asaar ko dekh kar cheekhti chillati hai, jisey insan ke alaawa har cheez sunti hai. Choo'nke insan o jinnat ko azab sunaana maslehat ke khilaf hai, is liye unse is azab ko parda ghaib mein rakha gaya hai, lehaza ye mukallaf makhlooq is azab ko nahi sun sakti.

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<sup>35</sup> Bukhari: Kitab ul Janaez, Musnad Ahmad: V3 P41,58

<sup>36</sup> Sunan Nasai: Kitab ul Janaez o Saheeh Ibne Hibban: 764 & Musnad Ahmad: V2 P292 & 500

<sup>37</sup> Sunan al Kubra: V4 P21

## Qabar Ka Talluq Aakhirat Ke Saath Hai:

Jab azab e qabr ki ahadees zikar ki jaati hain to munkireen e azab e qabr in ahadees par men laane ki bajaae ulta in par aqali qism ke eterazaat shuru kar dete hain aur kehte hain ke agar azab e qabr ki ahadees ko maan liya jaae to is tarha phir hame'n teesri zindagi ka qaael hona padega aur matlab ye hoga ke qabar ka murda ab zinda ho chuka hai jo dekhta aur sunta hai aur ye baat Quran e Majeed ke khilaf hai, halaa'nke agar ye aqal ke pujari Quran o Hadees par imaan le aate to unhe Quran o Hadees mein ye baat milti ke qabat ka talluq duniya ya dunyawī zindagi se nahi, balke aakhirat ke saath hai aur duniya se ab inka koi talluq baaqi nahi raha. Murda ko koi shakhs bhi qabar mein zinda nahi maanta, yaane dunyawī zindagi ka koi bhi qaael nahi hai aur agar kisi ne unki zindagi ka zikar kiya hai to isse murad "barzakhi zindagi" hai.

a. Allah Ta'ala ka irshad hai:

Allah Ta'ala Imaan Waalo'n Ko Saabit Qadam (mazboot) Rakhta Hai Qaul Saabit Ke Zariye Duniya Ki Zindagi Mein Aur Aakhirat Mein Bhi Aur Allah Ta'ala Be Insaafon Ko Gumrah Kar Deta Hai Aur Allah Ta'ala Jo Chahta Hai Karta Hai.<sup>38</sup>

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ.

Nabi ﷺ ne is ayat ke mutalliq irshad farmaya ke ye azab e qabr ke mutalliq nazil hui.<sup>39</sup>

Is ayat mein 2 muqamaat ka zikar kiya gaya hai, yaane duniya aur aakhirat. Jaha'n ahle imaan ko Allah Ta'ala saabit qadam aur mazboot rakhta hai aur Nabi ﷺ ne wazahat farmadi ke qabar ka talluq aakhirat ke saath hai, kyou'nke ye ayat azab e qabr ke mutalliq nazil hui.

Ek aur hadees mein Syedna Usman bin Affan ؓ se riwayat hai, wo bayan karte hain ke: Nabi ﷺ jab maiyyat ko dafan karne se farigh hote to qabar par khade hote hi farmate ke apne bhai ke liye isteghfhar karo aur uske saabit qadam rehni ki dua kaor, is liye ke us waqt isse sawal kiya jaa raha hai.<sup>40</sup>

Ye hadees mundarja baala ayat ki poori tarha wazahat aur tashreeh karti hai.

b. Ummul Momineen Syeda Ayesha Siddiqah (rza) bayan karti hain ke maine Rasool Allah ﷺ ko ye farmate hue suna hai: Har nabi ko marzul maut mein duniya o aakhirat ke darmiyan ikhteyar diya jaata hai.<sup>41</sup>

Yaane agar wo chaahe'n to mazed muddat duniya mein qiyaam karle aur chaahe to aakhirat ke ayyam ko ikhteyar karle. Is hadees mein bhi maut ke baad ki zindagi ko aakhirat qaraar diya gaya hai.

c. Syedna Usman e Ghani ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Qabar aakhirat ki manzilo'n mein se pehli manzil hai.<sup>42</sup>

d. Ummul Momineen Syeda Ayesh Siddiqah (rza), Nabi ﷺ ke marzul maut ka zikar karte hue irshad farmati hain: Pas Allah Ta'ala ne mere aur Aap ﷺ ke la'ab ko Aapke duniya ke aakhri din aur aakhirat ke pehle din jamaa farmadiya.<sup>43</sup>

e. Syedna Abdullah bin Umar ؓ ki ek biwi Syeda Safiya bint Abi Ubaid (rza) jo apne kheto'n mein raha karti thee'n, unho'n ne maut ke qareeb dekh kar Syedna Abdullah bin Umar ؓ ko paegham bheja: Main duniya ke aakhri din mein aur aakhirat ke pehle din mein hu'n. Yaane qarib ul maut hoo'n.<sup>44</sup>

<sup>38</sup> Surah Ibrahim: 27

<sup>39</sup> Bukhari

<sup>40</sup> Abu Dawood: Al Janae'z: 3221, Al Mustadrak of Haakim: V1 P370 kaha sanad saheeh hai, Zahabi ne kaha sanad saheeh hai.

<sup>41</sup> Bukhari o Muslim o Mishkat: 527

<sup>42</sup> Tirmizi, Ibne Majah, Mishkat al Masabeeh: V1 P48 Allama Albani ne iski sanad ko hasan kaha.

<sup>43</sup> Bukhari: V2 P640

<sup>44</sup> Sunan Nasai: Kitab ul Mawaqee't



Quran o Hadees mein marne ke baad ke liye aur qiyaamat ke liye aakhirat ki istelah istemaal hui hai, albatta baaz ahle ilm ne marne ke baad se qiyaamat tak ke ehwal ke liye barzakh ki zindagi aur aalam e barzakh ki islaah ejaad ki hai.

### Barzakh Kya Hai?

Lughat mein barzakh ke ma'ane "Aadh:", "Pardah:", "Haajiz:", aur "Faasil" ke hain. 2 halato'n ya 2 cheezo'n ke darmiyan jo cheez faasil ho, ise barzakh kehte hain.

1. Quran e Majeed mein barzakh ka lafz 3 martaba aaya hai:

Usi Ne Do Dariyao'n Ke Jo Aapas Mein Milte Hain. Dono Mein Ek Aadh Hai Ke (Isse) Wo Tajaawoz Nahi Kar Sakte. <sup>45</sup>

مَرَجَ الْبَحْرَيْنِ يَبَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

- 2.

Aur Wohi Hai, Jisne Do Dariyao'n Ko Milaa Diya, Ek Kaa Paani Sheeree'n Pyaas Bujhaane Waala Hai Aur Doosre Ka Khaari Kadwa Hai Aur Dono Ke Darmiyan Ek Aadh Aur Mazboot Aout Banaadi. <sup>46</sup>

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ  
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا مَحْجُورًا

- 3.

Yaha'n Tak Ke Jab Unme Se Kisi Ke Paas Maut Aajaaegi To Kahega Ke Aye Parwardigar! Mujhe Phir Duniya Mein Wapas Bhejde, Taa-ke Main Usme Jise Chod Aaya Hu'n, Nek Kaam Karu'n. Hargiz Nahi, Ye Ek Aisee Baat Hai Ke Wo Usey Zuban Se Keh Raha Hoga Aur Unke Peeche Ek Aadh Hai (jaha'n wo) Us Din Tak Rahe'nge Jab Dobaara Uthaae Jaae'nge. <sup>47</sup>

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ  
صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِنْ وَرَائِهِمُ  
بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

Is ayat mein barzakh ko duniya aur aakhirat ke darmiyan ek aadh qaraar diya gaya hai, yaane marne waalo'n par ab jo halaat qiyaamat tak guzre'nge unhe dekhna aur janna hamare bas se bahar hai. Kyou'nke Allah Ta'ala ne hamare aur unke darmiyan ek parda haael kar diya hai. Yehi wajah hai ke maiyyat par qabar mein jo halaat guzarte hain, ham inka mushaheda nahi kar sakte. Albatta Nabi ﷺ ne azab e qabr ki jo tafseelaat bayan farmai hain, in par hamara imaan hai.

<sup>45</sup> Surah Rahman: 19-20

<sup>46</sup> Surah Furqan: 53

<sup>47</sup> Surah Mominoon: 99-100

## Qabar Kise Kehte Hain? Arzi Qabar Ke Alaawa Kisi Doosri Qabar Ka Wujood Hai?

Qabar, jiski jamaa (T: Plural) quboor aati hai. Lughat (T: Dictionary) ki kutub mein iska matlab ye likha hai ke: wo gadha jisme murde ko dafan karte hain. <sup>48</sup>

Dafan Karne Ki Jagah. <sup>49</sup>

Qabar ka zikar Quran e Majeed mein 9 muqamaat par aya hai aur unke mutalea se maloom hota hai ke qabar isi maroof ko kehte hain jo zameen mein banai jaati hai aur is qabar ke alaawa Quran o Hadees mein kisi aur muqam ko qabar nahi kaha gaya hai. Chunache is silsila ke ek-do muqamaat mulaheza farmae'n:

Aur Aap ﷺ Un (munafeqeen) Mein Se Kisi Ki Qabar Par  
Khade Na Ho'n. <sup>50</sup>

وَلَا تَقُمْ عَلَى قَبْرِهِ

Aur Aap ﷺ Unko Nahi Sunaa Sakte Jo Qabro'n Mein  
(madfoon) Hain. <sup>51</sup>

وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

In maqmaat ke alaawa Surah Hajj: 17; Surah Infetar: 4; Surah A'adiyaat: 9; Surah Mumtahina: 13; Surah Abas: 21-22 aur Surah Allah Ta'ala Takaasur: 1-2 mein bhi qabar ka zikar aaya hai.

Quran e Majeed mein qabar ke liye ajdaas ka lafz bhi aaya hai, jiski wahed jadas hai:

Aur (jab) Soor Mein Phoo'nka Jaaega To Achaanak Ye  
Apne Rabb Ke Huzoor Pesh Hone Ke Liye Qabro'n Se  
Nikal Pade'nge. <sup>52</sup>

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

Is ayat ke alaawa Surah Qamar: 7 aur Surah Ma'arij: 43 mein bhi ajdaas ka lafz aaya hai. Is tarha in 11 muqamaat par qabar ka lafz isi ma'aruf qabar ke liye istemal hua hai, ke jo zameen mein banai jaati hai.

In ayaat mein se sirf ek ayat se barzakhi qabar ka mafhoom kasheed (T: Khee'nchna, Arq Nikaalna) kiya gaya hai aur wo ayat ye hai:

Phir Usey Maut Di Aur Qabar Di, Phir Jab Chaahega, Ise  
Uthaa Khada Karega. <sup>53</sup>

أَمَاتَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ثُمَّ

Baaz logo'n ne isse ye mafhoom akhaz kiya hai, ke har insan ko Allah Ta'ala maut deta hai aur phir ise qabar deta hai aur ise qabar deta hai aur choo'nke har insan ko ye maaroof qabar nahi milti. Kyou'nke koi jal kar raakh ban jaata hai aur kis ko jaanwar khaakar fuzla banaa deta hai to saabit hua ke har insan ko barzakh mein qabar milti hai aur yehi isko asal qabar hai, jisey barzakhi qabar kaha jaata hai. Lekin ye baat is ayat ke siyaq ke khilaf hai, kyou'nke agli hi ayat mein ye bataa diya gaya hai Allah jab chaahe ga. Ise qabar se uthaaega aur zahir hai ke ye insan qiyaamat ke din is zameen wali qabar hi se uthaya jaaega.

Quran e Majeed mein ek doosre muqam par irshad hai:

Aur Beshak Allah Ta'ala Un Logo'n Ko Jo Qabaro'n Mein  
Hain (qiyaamat ke din) Uthaega. <sup>54</sup>

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

<sup>48</sup> Ilmi Urdu Lughat Jaame: P1067

<sup>49</sup> Feroz ul Lughat (Urdu/Arabi): P550

<sup>50</sup> Surah Tauba: 84

<sup>51</sup> Surah Fatir: 22

<sup>52</sup> Surah Yaseen: 51

<sup>53</sup> Surah Abas: 21-22

<sup>54</sup> Surah Al Hajj: 7

Imam Bukhari رحمہ اللہ is ayat ke mafhoom ko ek baab qaaem karke is tarha waazeh karte hain: Nabi ﷺ, Abu Bakar رضی اللہ عنہ aur Umar رضی اللہ عنہ ki qabro'n ka bayan. اقبیرہ , اقبیرت الرجل , اقبیرہ ke ma'ane mein maine uske liye qabar banai. *Qabratah* ke ma'ane hain, maine isko qabar mein dafan kiya. <sup>55</sup>

اقبیرہ ka matlab hai “is ko qabar mein rakhwa diya” *Akhbaar*, *Akhbaar* se jiske ma'ane qabar mein rakhne aur rakhwane ke hain. Maazi ka seegha wahed muzakkar ghaeb, zameer wahed muzakkar ghaeb hai. <sup>56</sup>

Imam Bukhari رحمہ اللہ ko wazahat se maloom hua ke wo qabar ka wujood zameen hi main maante hain aur kisi barzakhi qabar se wo waqif nahi hain. Pas فاقبیرہ ka matlab ye hai ke Allah Ta'ala ne ise (doosre insaano ke tausat se) qabar ata ki.

Iski misaal aisee hai ke jaise qarz ki tehreer likhwane waale kaatib ke liye Allah Ta'ala farmata hai ke ise qarz ki tehreer se inkaar nahi karna chaahiye. كما علمه الله jaisa ke Allah Ta'ala ne ise likhan sikhaya hai. <sup>57</sup>

Ab jis tarha is ayat ka matlab ye hai ke choo'nke Allah Ta'ala ne khud ise likhna nahi sikhaya, balke deegar insano ke zariye isne likhna sikhaya hai. Isi tarha Allah Ta'ala ne insan ko doosre insano ke zariye qabar ataa ki hai. Quran e Majeed apni wazaahat khud karta hai aur Quran e Majeed ki ayat ki tashreeh o wazaahat Quran e Majeed ki doosre ayat ya ahadees Nabawiya karti hain aur Quran e Majeed ki ayat se waazeh ho chuka hai ke qabar is maarooof qabar ko kehte hain ke jo zameen mein banai jaati hai.

### Har Insan Ki Qabar Zameen Hi Hai:

Har insan ki qabar zameen mein banti hai, chaahe ise jalaa kar raakh kar diya jaae aur chaahe ise kisi ne darinda ya machli ne khaa kar fuzla (T: faeces) banaa diya ho. Allah Ta'ala ka irshad hai:

Hamne Tumko Usi Zameen Se Paeda Kiya Aur Usi Mein  
Ham Tumko (maut ke baad) Le Jaae'nge Aur (qiyaamat  
ke din) Phir Dobarah Usi Se Ham Tum Ko Nikale'nge. <sup>58</sup>

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ.

Allah Ta'ala ne is ayat mein ek aam qanoon bayan farmaya aur wo ye ke choo'nke har insan zameen se paeda hua hai. Lehaza marne ke baad wo zameen hi mein dobara laut jaaega aur har qiyaamat ke din wo isi zameen hi se nikaala jaaega. Goya har insan ki qabar zameen hi hai aur wo aakhir kaar zameen hi mein jaaega. Kyou'nke qiyaamat ke din is zameen hi se dobara uthna hoga. Doosre muqam par irshad hai:

Usi (zameen) Mein Tumhara Jeena Hoga Aur Usi Mein  
Marna Hoga Aur Usi Se (qiymat ke din) Tum Nikaale  
Jaaoge. <sup>59</sup>

أَلْ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ.

Syedna Nuha عليه السلام ne apni qaum se farmaya:

Aur Allah Ta'ala Ne Tumko Zameen Se Ajeeb Tarha  
Ugaaya, Phir Wo Tumhe Usi Zameen Mein Wapas Le  
Jaaega Aur Usse Yakaa-yak Tumko Nikaal Khada  
Karega. <sup>60</sup>

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ  
إِخْرَاجًا.

Quran e Majeed mein ek muqam par is tarha bhi irshad farmaya gaya hai:

<sup>55</sup> Bukhari: Kitab al Janaez

<sup>56</sup> Lughat al Quran: V1 P183

<sup>57</sup> Surah Baqara: 282

<sup>58</sup> Surah Taha: 55

<sup>59</sup> Surah Araaf: 25

<sup>60</sup> Surah Nuh: 17-18

Allah Ta'ala Unse poochega: Zameen Mein Tum Kitne Saal Rahe? Wo Kahe'nge, Ek Din Ya Din Ka Kuch Hissa, Ham Waha'n Tehre Hain, Shumar Karne Waalo'n Se Pooch Leejiye. Irshad Hoga: Tum Thodi Hi Der Duniya Mein Tehre, Kaash Tumne Jaana Hota. <sup>61</sup>

قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ قَالَ إِنَّ لَبِئْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ

Doosre muqam par iski wazaahat is tarha farmai hai:

Aur Jab Qiyaamat Barpa Hogi, To Mujrim Qasme'n Uthaa Uthaa Kar Kahe'nge Ke Ham Ek Ghadi Bhar Se Ziyaada (zameen mein) Nahi Tehre Hain, Isi Tarha Wo Duniya Ki Zindagi Mein Dhoka Khaya Karte The. Magar Jo Ilm Aur Imaan Se Behramand Kiye Gae The, Wo Kahe'nge Ke Allah Ta'ala Ke Noshta Mein To Tum Roz e Hashar Padey Rahe Ho. So Ye Wohi Roz e Hashar Hai, Lekin Tum Jaante Na The. <sup>62</sup>

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئْنَا غَيْرَ سَاعَةٍ ۖ كَذَلِكَ كَانُوا يُفَكُّونَ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ ۖ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

In ayaat ne roz e raushad ki tarha waazeh kar diya ke y insan qiyaamat tak zameen hi mein rahega, jaisa ke *Fil Arzi A'adada Sineena* ke alfaz waazeh kar rahe hain. Agar insan zameen ke bajae kisi aur muqam par hota ya iski koi aur qabar hoti to Allah Ta'ala iski zaror wazahat farmadeta. Lekin zahir hai ke is insan ne is zameen mein rehna hai aur qiyaamat ke din bhi isi zameen se is tarha nikalna hai. Lehaza aisee zameen iski qabar aur mustaqar tehri. Chunache Quran e Majeed mein 2 muqamaat par "مستودع" jaha'n wo sau'npa jaaega (yaane qabar) ke alfaz bhi aae hain. <sup>63</sup> Balke ek muqam par do-tok alfaz mein farmaya gaya:

Kya Hamne Zameen Ko Samet Kar Rakhne Wali Nahi Banaya, Zindo'n Ke Liye Bhi Aur Murdo'n Ke Liye Bhi. <sup>64</sup>

لَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوَاتًا

Maloom hua ke insan zinda ho ya murda isne zameen mein rehna hai, zinda iske seeney par zindagi guzarte hain aur murdah iske pet mein rehte hain.

Quran e Majeed ki ayaat aur ahadees e Rasool Allah ﷺ mein bhi qabar isi ma'aruf qabar ko kaha gaya hai, ke jo zameen mein banti hai aur is silsila mein itni beshumar ahadees maujood hain ke agar inka zikar kiya jaae to ek zakheem kitab taiyaar ho sakti hai. Hadees ki har kitab mein mohaddiseen ikram ne kitab al janaaez qaaem karke is silsile ki ahadees zikar ki hain. Balke munkireen e azab e qabar ke kitabcho'n mein bhi is silsile ki jo ahadees maujood hain, wo bhi is mafhoom ko waazeh karti hain.

Lekin hadees ki kisi kitab mein koi aisee hadees maujood nahi hai ke jisse saabit hota ho ke qabar barzakh mein hoti hai. Albatta Shiiyyo'n ki kitab mein aisee riwayat maujood hai ke jisse saabit hota hai ke qabar barzakh mein hoti hai, chunache Ibne Babuya Qeemi, Imran bin Zaid se aur wo Abu Abdullah Jaafar Saadiq se riwayat karte hain ke Unho'n ne farmaya: Allah ki qasam hamare tamaam Shia Jannat mein hain. Lekin qasam hai Allah ki ke, main barzakh se darta hu'n, tumhare haal par, maine kaha ke barzakh kya hai? Farmaya: qabar, tum mein se kisi ke marne ke waqt se roz e qiyaamat tak (ka waqfa). <sup>65</sup>

Maloom hua ke "Barzakh qabar" ka tasawwur millat e jafariya mein paaya jaata hai aur waha'n se use smuggle karke ummat e muslim mein phaelaaya jaa raha hai aur isi nazariya ko naa maan-ne waalo'n ko kafir qaraar diya jaa raha hai. Ghaur keejiye ke shi'iyyat ke liye kaise kaise hath kaam kar rahe hain? *Fa'atabiru Yaa Oolil Absaar!*

<sup>61</sup> Surah Mominoon: 112-114

<sup>62</sup> Surah Rum: 55-56

<sup>63</sup> Surah Al Anam: 99 aur Surah Hud: 6

<sup>64</sup> Surah Mursalat: 25-26

<sup>65</sup> Tohfa Ithna Ashariya: P149

Munkireen e azab e qabr, qabar ko gadha kehte hain aur inka khayal hai ke qabar is gadhe ko nahi kehte. Balke qabar to barzakh mein hoti hai. Jabke Allah aur Rasool Allah ﷺ ne isi ma'aruf zameeni qabar ko hi qabar kaha hai. Gadha nahi kaha.

### Barzakh Mein Jism o Rooh Ki Kaifiyat:

Rooh aur jism ki judaai ka naam maut hai aur qiyaamat tak rooh aur jism mein judaai rahegi aur jab qiyaamat barpa hogi to rooh ko dobara jism mein dakhil kar diya jaaega. Is tarha rooh jism ke is milaap se insan ko dobara doosre zindagi ataa hogi aur ye aisee zindagi hoti ke is par kabhi maut waaqe nahi hogi.

Ye saabit ho chuka hai ke jism qiyaamat tak zameen mein apni qabar mein rahega, albatta rooh Jannat ya Jahannam mein qiyaamat tak rahegi aur uske bohot se dalaael hain, jin mein se baaz ka ham yaha'n zikar karte hain.

Momin ki rooh Jannat mein rehti hai aur waha'n Jannat ki nemate'n khaati hai.

Syedna Ka'ab bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: (T: Hadees only in Arabic, so didn't wrote anything for transliteration). <sup>66</sup>

Is hadees se saabit hua ke momin ki rooh Jannat mein rehti hai aur qiyaamat ke din hi ise iske jism ki taraf lautaaya jaaega aur doosre taraf jism jo qabar mein hota hai iske mutalliq bhi hadees ki wazahat maujood hai. (aur uske mufassil dalaael peeche zikar ho chuke hain) chunache Syedna Abdullah bin Umar ؓ bayan karte hain ke Rasool Allah ﷺ ne irshad farmaya: Jab insan mar jaata hai to subha o sham iska thikana is par pesh kiya jaata hai, agar wo ahle Jannat mein se hota hai to ispar Jannat pesh ki jaati ahi aur agar wo Jahannamiyo'n mein se hota hai to is par Janannam pesh ki jaati hai aur isse kaha jaata hai: ye tera thikana hai, jisme tujhe qiyaamat ke din yaha'n se uthaa kar dakhil kar diya jaaega. <sup>67</sup>

Opar ki hadees mein tha ke momin ki rooh Jannat mein hoti hai aur is hadees mein hai ke maiyyat ko qabar mein iska thikana dikhaya jaata hai aur isse kaha jaata hai ke qiyaamat ke din tujhe yaha'n se uthaa kar isme dakhil kar diya jaaega.

In dalaael se waazeh taur par saabit ho jaata hai ke momin ki rooh Jannat mein aish o araam karti hai, waha'n ki nemate'n khaati hai, parindo'n ki tarha udti rehti hai aur doosre taraf kafir o mushrik aur munafiq ki rooh Jahannam mein rehti hai aur azaab se do-chaar hoti rehti hai.

Jabke momin ki maiyyat nai naweli dulhan ki tarha qabar mein araam karti aur soti hai. <sup>68</sup> Uski taraf Jannat ka darwaza, khidki kholdi jaati hai. <sup>69</sup> Subha o sham ise Jannat mein iska thikaana dikhaya jaata hai. Lekin kafir o mushrik aur munafiq ki maiyyat par qabar mein azaab hota rehta hai, uski taraf Jahannam ki taraf se khidki khol di jaati hai aur subha o sham ise Jahannam mein iska thikana dikhaya jaata hai.

Momin ki rooh ke Jannat mein rehne ke aur bhi bohot se dalaael hain, masalan:

- ✓ Syedna Abdullah bin Masood ؓ ki riwayat hai ke Rasool Allah ﷺ ne farmaya: Shohada ki roohe'n Jannat mein sabz parindo'n ke pet mein hoti hain. Aur isi hadees mein unki is khwahish ka bhi zikar hai ke wo kehte hain: Aye hamare parwardigar! Hamari ye khwahish hai kehamari rooho'n kohamare jismo'n mein dobara lautaa diya jaae taa-ke ham teri raah mein dobarah Shaheed ho'n. <sup>70</sup>
- ✓ Ek Shaheed ka Surah Yaseen mein zikar kiya gaya hai ke jab iski qaum ne ise Shaheed kar diya, to:

<sup>66</sup> Musnad Ahmad: V3 P455-456-460, Musnad Humaidi: V2 P385, Sunan Nasai: V1 P225, Muwatta Imam Malik, Sunan Ibne Majah: P316, Mawarid al Tamaan: P187, Mishkat al Masabeeh: V1 P516 Albani ne kaha sanad sahee hai.

<sup>67</sup> Bukhari & Muslim

<sup>68</sup> Bukhari & Tirmizi

<sup>69</sup> Abu Dawood, Musnad Ahmad & Ibne Majah

<sup>70</sup> Muslim

- ✓ Syedna Harsa bin Suraaqa ؓ jo jung e badar mein Shaheed ho gae the, Nabi ﷺ ne unke mutalliq farmaya ke: Wo Jannatul Firdaus mein hain. <sup>72</sup>
- ✓ Syedna Abu Hurairs ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: maine ek shakhs ko Jannat mein dekha ke wo Jannat mein aish o araam kar raha tha, mahez is binaa par ke usne raasta se ek aise darakht to kaat kar phaink diya tha, jo ke logo'n ko takleef deta tha. <sup>73</sup>

Aur kafir ki rooh ke Jahannam mein rehne aur azab bhugatne ke mutalliq bhi ahadees maujood hain: Qaum e Nuh ke mutalliq Quran e Majeed mein hai:

Apne Gunaho'n Ke Sabab Wo Gharq Hue Aur Phir Jahannam Mein Dakhil Hogae. <sup>74</sup>

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا

- ✓ Ummul Momineen Syeda Ayesha Siddiqi ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Maine Jahannam ko dekha ke iska baaz hissa baaz ko tabah o barbaad kar raha tha aur main Umro bin Lahi al Khuzaai'I ko dekha ke wo Jahannam mein apni aa'nte'n kheench raha hai aur pehla shakhs tha ke jisne (arab mein) butho'n ke naam par jaanwaro'n ko chodne ki rasm ejaad ki thi. <sup>75</sup>
- ✓ Ek riwayat mein hai ke, ek aurat ko sirf ek billi ki wajah se Jahannam mein dakhil kar diya gaya. <sup>76</sup>

In dalaael ko maine apni kitab *Ad Deen al Khaalis* mein aur Aqeeda Azab e Qabr (Quran o Hadees) ki raushni mein tafseel ke saath bayan kar diya hai. In dalaael ki bina par munkereen e azab e qabr ne jannat aur jahannam ko barzakhi qabre'n qaraar de diya hai. Inka khayal hai ke choo'nke unko ab sawab o azab ho raha hai aur ye saara maamla barzakh mein hai, lehaza jannat o jahannam unki barzakhi qabre'n hain aur doosri taraf azab e qabr ki ahadees ka unho'n ne bilkul inkaar kar diya hai:

أَفْتَوْا مِنْ بَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ <sup>77</sup>

Dr. Usmani sahab ka kehna hai ke marne ke baad rooh ko ek naya barzakhi jism diya jaata hai, jisme is rooh ko dakhil kar diya jaata hai aur phir qiyaamat tak sawab o azaab ka silsila is par jaari rehta hai.

Hamne waazeh kiya hai ke maut se qiyaamat tak ke is arsey mein rooh jism se juda rehti hai aur qiymat ke din hi ise iske jism mein dobara dakhil kiya jaaega aur qiyaamat ke din hi ise iske jism mein dobara dakhil kiya jaaega. Lehaza qiyaamat se phel rooh ka kisi jism mein dakhil hona aur is jism ka zinda hona aur phir qiyaamat aane par is nae jism ka faut hojaana aur phir purane jism ka zinda hona. Iske ye ma'ane hue ke Dr. Usmani 3 zindagiyo'n aur 3 mauto'n ke qael hain. Jabke unho'n ne apne kitabche mein zor diya hai ke zindagiya'n aur maute'n do-do hain aur jo shakhs 2 zindagiyo'n aur mauto'n se ziyada ka qael hoga to wo unki nagah mein kafir hai. Is tarha Dr. Usmani mustaqil taur par 3 zindagiyo'n aur 3 mauto'n ke qael hokar apne fatwe ki zid mein khud aarahe hain.

### Istesnaai Surate'n:

Ye usooli baat hai ke aam qanoon se kisi baat ya mas-ala ka suboot akhaz kiya jaata hai aur istesnaai halaat ya muajjezaat ko daleel nahi banaaya jaata. Azab e qabr ka suboot bhi in tamaam ahadees se hai ke jisme azaab e qabr ka zikar hai. Albatta jin logo'n ko jalaa kar raakh bana diya jaata hai ya jo kisi darinde ya machli ka luqma

<sup>71</sup> Surah Yasin: 26

<sup>72</sup> Bukhari

<sup>73</sup> Muslim, Mishkat: P168

<sup>74</sup> Surah Nuh: 25

<sup>75</sup> Bukhari o Muslim, Mishkat: P456

<sup>76</sup> Muslim

<sup>77</sup> Surah Baqara: 85

bankar fuzla (T: Faeces) ban jaate hain to ye ek istesnaai surat hai aur ise daleel banaa kar azab e qabr ka inkaar nahi kiya jaa sakta. Kyou’nke, azab e qabr ka suboot mohkam dalaael ke saath ahadees ki kutub mein mujood hai. Jisse mohaddiseen ikram aur ulama e ummat ne azab e qabr ke suboot faraham kiye hain. Albatta, jo log jal kar raakh hogae ya fuzla ban gae to wo bhi aakhir kaar apni zameen waali qabar mein dakhil hokar rahe’nge. Jaisa ke Quran e Majeed se saabit ho chuka hai.

Bukhari, Muslim aur Muwatta Imam Maalik waghaira ki riwayat mein Nabi ﷺ ne ek shakhs ka waaqea bayan farmaya ke jiski wasiyyat par ise jalaa kar raakh kar diya gaya aur uski aadhi raakh samandar mein aur aadhi raakh hawa mein udaadi gai. Phir Allah Ta’ala ne samandar ko hukum diya aur uski raakh ekatthe ki gai aur hawa ko hukum diya gaya aur raakh jamaa ki gai. Yaha’n tak ke wo aadmi ban kar khada hogaya. To Allah Ta’ala ne isse poocha: Toone ye sab kyou’n kiya? Usne jawab diya: Aye Mere Parwardigar! Tere dar ki wajah se... to Allah Ta’ala ne isko bakhsh diya.

Isi tarha maiyyat ko jab dafan kiya jaata hai to sawal o jawab ke waqt uski taraf rooh lautaai jaati hai aur is silsila mein saheeh ahadees maujood hain. Dar asal a’adah rooh (T: koi alag mas-ala nahi hai, balke azab e qabr ke saath hi iska talluq hai aur ye sab ukhrawi maamla hai aur ye bhi ek istesnaai surat hai. Lekin baaz logo’n ne a’adah rooh par bhi eteraazat kiye hain aur ye kaha hai ke is tarha 3 zindagiya’n aur 3 maute’n lazim aati hain aur ye cheez Quran e Majeed ke khilaf hai.

Har Insan Par Har Roz Maut Waaqe Hoti Hai:

Is tarha ke tamaam eterazaat kam-fehmi aur kam ilmi ka nateeja hai, duniya mein har roz jab insan sota hai to iski rooh isse nikaal li jaati hai aur jab wo jaagta hai to iski rooh dobara uski taraf lautadi jaati hai. Allah Ta’ala ka irshad hai:

Aur Wohi Hai Jo Raat Ko Tumhe Maut Se Hamkinaar Karta Hai Aur Din Ko Jo Kuch Tum Karte Ho Usey Jaanta Hai, Phir Tumko (zinda karke) Uthaa Deta Hai, Usme Taa-ke Poora Ho Wo Waada (zindagi) Jo Muqarrar Ho Chuka Hai, Aakhir Kaar Uski Taraf Tumhari Wapasi Hai, Phir Wo Tumhe Bataa Dega Ke Tum Kya Karte Rahe Ho.<sup>78</sup>

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Is ayat se saabit hua ke Allah Ta’ala har us shakhs par jo raat ko sota hai, maut taari farmadeta hai aur subha ke waqt ise dobara zinda kar deta hai aur is tarha wo shakhs qiyaamat se pehle beshumar maute’n aur beshumar zindagiya’n haasil kar leta hai aur qiyaamat se pehle baar baar uski taraf “la’adah e rooh”<sup>79</sup> bhi hota rehta hai. Doosre muqam par irshad hai:

Wo Allah Hi Hai Jo Maut Ke Waqt Roohe’n Qabz Karta Hai Aur Jo Abhi Nahi Maraa Uski Rooh Neend Mein Qabz Kar Leta Hai, Phir Jis Par Wo Maut Ka Faisla Naafiz Karta Hai, Usey Rok Leta Hai Aur Doosro’n Ki Roohe’n Ek Waqt e Muqarrarah Ke Liye Wapas Bhej Deta Hai, Usme Badi Nishaniya’n Hain, Un Logo’n Ke Liye Jo Ghaur o Fikr Karte Hain.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Is ayat mein jaha’n beshumar mauto’n aur beshumar zindagiyo’n ka tazkira hai, waha’n a’adah rooh ka bhi zikar maujood hai. Jo har shakhs ke bedar hone par uski taraf hota hai. Lehaza jin logo’n ka ye qaul hai ke qiymat se pehle a’adah rooh nahi hota, to inka ye qaul bilaa daleel o bilaa Burhan hai. Ahadees mein bhi neend ko

<sup>78</sup> Surah Al Anam: 60

<sup>79</sup> T: Rooh ka lautna



maut qaraar diya gaya hai. Chunache sone aur jaagne ki jo dua'e'n ahadees mein aai hain, unme neend ko maut se ta'abeer kiya gaya hai. Ek martaba Nabi ﷺ aur Sahaba Ikram ﷺ ki subha ki namaz qazaa ho gai to Nabi ﷺ ne irshad farmaya: Beshak Allah Ta'ala ne jab chaaha tumahri roohe'n qabz kar lee'n aur jab chaaha arwaah ko tumhari taraf lautaa diya. <sup>80</sup>

Duniya ki zindagi mein rozana a'adah rooh hota hai, lekin kisi shakhs ne bhi aaj tak in dalaael se ye nateeja akhaz nahi kiya ke isse kai zindagiya'n aur kai maute'n muraad hain. Isi tarha marne ke baad ki zindagi mein agar ahadees e saheeha mein sawal o jawab ke waqt a'adah rooh ka zikar aaya hai to isse bhi kisi ne ye nateeja akhaz nahi kiya ke isse kai zindagiya'n aur kai maute'n murad hain. Balke kafir tak 2 zindagiyo'n aur mauto'n hi ke qaael hain. <sup>81</sup> jab kafir bhi 2 zindagiyo'n aur 2 mauto'n hi ke qaael ho'n to ek musalman kis tarha ziyada zindagiyo'n ka qaael ho sakta hai. Isse maloom hua ke barzakhiyo'n ka ye eteraaz hi bidat hai.

Ab agar aakhirat mein sawal o jawab ke liye rooh ko lautaa diya jaae to isse kis tarha 3 zindagiya'n aur 3 maute'n murad ho'nge? Aakhirat ke halat ko ham duniya par qiyas nahi kar sakte aur waha'n maiyyat ke saath jo kuch hota hai, ham isse bekhqabar hain, kyou'nke duniya aur aakhirat ke darmiyan Allah Ta'ala ne ek barzakh haael kardi hai aur phir tafreeq rawaa rakhna ke duniya mein har roz insan mare aur har roz iski rooh uski taraf lautaa di jaae aur isse kai zindagiya'n aur kai maute'n muraad na ho'n aur aakhirat o barzakh mein agar ek martaba uski taraf rooh laut aae, to ye baat Quran e Majeed ke khilaf qaraar paa jaae?

Har insan ko Allah Ta'ala ne 2 zindagiya'n aur 2 maute'n hi di hain, lekin is usool mein bhi istesna maujood hai. Cunache Quran e Majeed mein ek muqam par irshad hai:

Tumne Un Logo'n Ke Haal Par Bhi Kuch Ghaur Kiya Jo Maut Ke Darse Apna Ghar Baar Chodkar Nikle The Aur Hazaaro'n Ki Ta'adaad Mein The. Allah Ta'ala Ne Unse Farmaya, Marjaao, Phir Usne Unko Dobaara Zindagi Bakhsh Di. <sup>82</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ  
فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى  
النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Is tarha ki deegar misaale'n bhi Quran e Majeed mein maujood hain.

Maloom hua ke agar che 2 zindagiya'n aur 2 maute'n apni jagah ek atal haqeeqat hain, lekin is aam usool mein bhi istesna maujood hai. Isi tarha qabar mein a'adah rooh bhi ek istesna hai ke jisse inkaar mumkin nahi. Kyou'nke iska suboot bhi ahadees e saheeha se ahi aur phir ye duniya ka nahi, balke aakhirat ka maamla hai.

### Azab e Qabr Samajhne Ke Liye 2 Misaale'n:

Munkireen e azab e qabr, azab e qabr ka inkaar is liye karte hain ke ye azab unhe dikhai nahi deta aur unke hawas ise mehsoos nahi karte. Agar maiyyat ko waqai azab hota hai to aakhirat is maiyyat mein taghaiyyur o tabdeel kyou'n nazar nahi aata? To iska jawab ye hai ke ye sab ghaib ka maamla hai, Allah Ta'ala ne is azaab ko hamse ghaib mein rakha hai aur hame is par sirf imaan rakhne ka hukum diya gaya hai. Hamare irdgird bohut se kaam hote hain, jinhe naa ham dekh sakte hain aur naahi mehsoos kar sakte hain. Iski 2 misaale'n ham Quran e Majeed se pesh karte hain. 1. Allah Ta'ala ka irshad hai:

Kya Tumne Ghaur Nahi Kiya Ke Allah Ta'ala Ke Aagey Wo Sab Sajdah Karte Hain, Jo Asmaano Mein Hain Aur Jo Zameen Mein Hai. Suraj Aur Chand Aur Sitaare Aur Pahaad Aur Darakht Aur Jaanwar Aur Bohot Se Insan Aur Bohot Se Wo Log Bhi Jo Azaab Ke Mustahiq Ho Chuke Hain? Aur Jise Allah Ta'ala Zaleel o Khuwar Kare

لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ  
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ

<sup>80</sup> Bukhari: Kitab al Mawaqeeet

<sup>81</sup> Dekhiye Surha Momin: 11

<sup>82</sup> Surah Baqara: 243



To Phi Rise Koi Izzat Dene Waala Nahi Hai Allah Ta'ala  
Wo Karta Hai Jo Kuch Wo Chaahta Hai. <sup>83</sup>

مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ  
مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Is ayat se saabit hua ke har cheez Allah Ta'ala ko sajda karti hai, yaha'n tak ke suraj, chand, sitaare, pahad, darakht, chaupaae aur insan waghaira. Sab hi Allah Ta'ala ko sajda karte hain, lekin insan ke alaawa koi makhlooq hame sajda karti dikhai nahi deti. Jise munkireen e azab e qabr ko qabrastan mein ek jaanwar bhi bidakta nazar nahi aata. Isi tarha kitne jaanwar hame chalte phirte dikhai dete hain, lekin unme se ek bhi sajda rez hota nazar nahi aata. Isi tarha oonche oonche pahado'n mein se koi bhi pahaad kisi ko sajda karta nazar nahi aata aur ab munkireen e azab e qabr kya kare'nge wo is ayat par imaan laae'nge ya phir is ayat ka inkaar kar de'nge? Kyou'nke ye ayat bhi aqal zahir se takraati hai.

2. Allah Ta'ala ka irshad hai:

Uski Tasbeeh To Saato'n Asmaan Aur Zameen Aur Wo  
Saari Cheeze'n Bayan Kar Rahi Hain Jo Asmaan o  
Zameen Mein Hain. Koi Cheez Aisee Nahi Jo Uski Hamd  
Ke Saath Uski Tasbeeh Na Kar Rahi Ho, Magar Tum Unki  
Tasbeeh Samajhte Nahi, Haqeeqat Ye Hai Ke Wo Badaa  
Hi Burdbaar Aur Darguzar Karne Waala Hai. <sup>84</sup>

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن  
شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ  
حَلِيمًا غَفُورًا

Is ayat se waazeh hua ke har cheez Allah Ta'ala ki tasbeeh bayan karti hai, lekin insan unki tasbeeh ke bayan karne ko nahi samajhta. Kyou'nke ye cheez iski aqal o hawas se baalaatar hai. Ab qaabil e ghaur baat hai ke jab har cheez hi Allah Ta'ala ki tasbeeh bayan karti hai, lekin unka ye amal hamse posheeda hai aur hamare hawas iska idraak nahi kar sakte. To isi tarha maiyyat ko jo azab hota hai wo bhi hamare hawas se baalatar hai aur hamare hawas ise mehsoos nahi kar sakte. Bas ham bin dekhe is par imaan rakhte hain.

### Qabar Ki Zindagi Ki Misaal:

Allah Ta'ala ne Quran e Majeed mein sone waale ko "Marne Waale" se tashbeeh di hai. <sup>85</sup> Ayaat peeche guzar chuki hain. Ahadees mein bhi neend ko maut qaraar diya gaya hai. Isi tarha marne waale ko bhi sone waale se tashbeeh di gai hai.

Kahe'nge (haae afsos) hame Hamari Khuwab Gaaho'n  
Se Kisne Uthaaya (jagaadiya)? Ye Wohi To Hai Jiska  
Allah Ta'ala ne Waada Kiya Tha Aur Rasoolo'n Ne Sach  
Kaha Tha. <sup>86</sup>

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ  
وَصَدَقَ الْمُرْسَلُونَ

Ek hadees mein hai ke murdah se kaha jaata hai: Acchi neend soja. <sup>87</sup>

Doosri hadees mein hai: Soja jaise nai naweli dulhan soti hai. <sup>88</sup>

Goya qabar ki zindagi ki misaal sone waale ki tarha hai, jis tarha ek sone waala jab koi khuwab dekhta hai. Iska jism ise poori tarha mehsoos karta hai, to bilkul isi tarha sawab o azaab ko ye murdah jism poori tarha mehsoos karta hai.

### Usmani Firqa Ka Tareeqa e Istedlaal:

Usmani firqa, jisey barzakhi firqa bhi kaha jaata hai, inka tareeqa e istedlaal badaa hi ajeeb o ghareeb hai. Ye log jab azab e qabr ki ahadees par tanqeed karne lagte hain to unhe zaeeef, mauzoo, aur Quran e Majeed ke khilaf

<sup>83</sup> Surah Hajj: 18

<sup>84</sup> Surah Bani Israel / Surah Isra: 44

<sup>85</sup> Dekhiye Surah Anaam: 40 aur Surah Zumar: 42

<sup>86</sup> Surah Yaseen: 52

<sup>87</sup> Bukahri

<sup>88</sup> Tirmizi

saabit karne ki koshish karte hain aur baghair daleel ke keh dete hain ke falaa'n riwayat mein Shia raawi hai. Lehaza ye riwayat mauzoo hai, lekin doosre taraf wo khud jin riwayat se istedlaal karte hain, unme bhi Shia raawi hote hain aur aise raawi bhi ke jinhe is firqa ke surkheel aur baani Dr. Usmani ne jhoota qaraar de rakha hai. Lekin wo unki riwayat naqal karte hain, jaisa ke inka literature padhne se maloom hota hai ke baaz dafa ye apni taa'eed mein man-ghadat aur jhoote waq'eat bhi naqal kar jaate hain. Yaane matlab ki har baat unke yaha'n daleel hai aur jo daleel unke khilaf jaati hai ise ghalat qaraar de dete hain. Ila'adah e rooh<sup>89</sup> ke baare mein ek barzakhi likhta hai ke is riwayat ke Shia raawiyo'n ne Allah Ta'ala par jhoot kaha hai. Halaa'nke jab raawi Shia hai aur Shia hone ki binaa par wo Allah Ta'ala par jhoot bhi bolte hain to phir unki hadees naqal karna kya ma'ane rakhta hai? Ye kya mazhab hai ke raawi Shia bhi hain, Allah Ta'ala par jhoot bhi bolte hain aur phir unhi raawiyo'n ki riwayat ko daleel ke taur par pesh bhi kiya gaya hai? Ek cheez apne liye jaa'ez balke zabardast daleel aur doosro'n ke liye najaa'ez balke shajar e mamnooa.

### Deeni Muamilaat Mein Aqal Ko Hi Meyaar Aur Mizaan Banaana Durust Nahi Hai:

Imaan Billah ka taqaaza ye hai ke insan jab koi mas-ala bayan kare to iske dalaael Quran o Hadees se pesh kare, mazeed dili itemaan ke liye aqali istedlaal bhi pesh karde to bohot accha hai. Lekin, choo'nke Quran o Hadees unke baatil aqa'ed ki qata'an taa'eed nahi karte, lehaza ye ahadees e saheeha ke muqable mein sirf aqal par inhesaar karte hue aqali ghode daodaane lagte hain aur har hadees par aqali eteraaz waarid karte hain. Halaa'nke ye tarz e amal imaan ke manaafi hai. Is liye laazim hai ke Quran o Hadees par imaan rakha jaae aur unki baatil tawilaat se ijtinaab kiya jaae. Ke isi mein imaan ki salamati hai aur deen ka dar o madaar aqal aur aae par nahi hai. Syedna Ali ؑ farmate hain ke: Deen ka dar o madaar raae (aur aqal) par hota to mauzo'n ke neeche masah karna, behtar hota aur oopar masah karne se aur bila-shubha maine dekha hai ke Rasool Allah ﷺ ko aap mauzo'n ke oopar masah karte the. <sup>90</sup>

Isi tarha reeh (T: hawaa kharij hona, flatul) kaha'n se kharij hoti hai aur dhoya ki na'azaa ko jaata hai? Maloom hua ke deen ka dar o madaar Imaan yaane maan lene par hai, aqal par nahi.

### Aqeeda Azaab e Qabr Se Aqeeda e Tauheed Ko Nuqsan?

Azab e qabr ke inkaar ki wajah ye bataai jaati hai ke isse aqeeda e tauheed ko nuqsan poho'nchta hai aur (baqa'ul inke) murda ko qabar mein zinda maan-ne se aqeeda e tauheed mutazalzil ho jaata hai. Halaa'nke ye safed jhoot hai, is liye ke murda ko koi bhi qabar mein zinda nahi maanta, yaane duniyavi zindagi ka koi bhi qaa'el nahi. Allah Ta'ala na Quran e Majeed mein shohada ko zinda kaha, balke murda guman karne se bhi mana farmadiya. Ab jin ahadees ki bina par inko Jannat mein zinda saabit kiya jaa raha hai, unme unhi ke usool ke mutaabiq jhoote aur Shia raawi hain aur mumkin hai ke Shia raawiyo'n ne Allah Ta'ala par jhoot kaha ho. Lehaza Quran se saabit hua ke Shohada zinda hain. Inko murda guman bhi nahi kiya jaa sakta. Warna imaan salamat nahi rahega aur murdah "jism hota hai" rooh ko koi murdah nahi kehta. Pas saabit hua ke shohada Quran ki roo se zinda hain. Ab unke zinda hone se aqeeda e tauheed par koi zo nahi padti aur phir Dr. Usmani khud marne walo'n ko nae jism ke saath zinda maante hain. Lehaza is tarha unke fatwa ki zid khud in par hi aati hai.

Allah Ta'ala aqeeda e tauheed ki tableegh ke liye jin bargazeeda hastiyo'n ko Nabi banaa kar mab-oos farmaya, wo intehaa'i darja ke saaleh, muttaqi, parhezgaar aur saadiq o ameen the aur Nabi ﷺ ka to laqab hi saadiq o ameen padh gaya tha. Aqeeda e Tauheed ki hifazat ke liye Allah Ta'ala har daur mein saaleh o muttaqi ulama ikram ko paeda karta hai aur unhi ko Allah Ta'ala deen e haq ki hifaazat par mamur karta hai.

Ulama ambiya ikram ؑ ke waris hote hain. <sup>91</sup>

<sup>89</sup> T: Rooh ka lautna

<sup>91</sup> Tirmizi

<sup>90</sup> Abu Dawood, Daarmi, Ma'anah Mishkat al Masabeeh: P54

Nabi ﷺ ne qiyaamat ki alamat mein ek badi alaamat ye bhi bayan farmai hai ke: Ulama duniya se uth jae'nge aur jab koi aalim baaqi nahi rahega to log jaahilo'n ko apna peshwa banale'nge. Unse deen ki baate'n poche'nge aur wo ilm ke baghair fatwa de'nge. (is tarha wo) khud bhi gumrah ho'nge aur doosre ko bhi gumrah kare'nge. <sup>92</sup>

Islam aur Aqeeda e Tauheed ko jis qadr nuqsan jaahilo'n ke giroh poh'ncha rahe hain, haqeeqat ye hai ke itna nuqsan ghair muslamo'n ne bhi kabhi nahi poh'nchaya. Ye nadaan dost Islam ke libaada mein aur jahalat ki wajah se Islam ko naqaabil e talaafi nuqsan poh'ncha rahe hain aur is tarha ye inkaar e hadees aur phir inkaar e Quran ki raah hamwar kar rahe hain.

Allah Ta'ala hame'n haq ke itteba ki taufeeq ataa farmae aur baatil se mukammil taur par ijtinaab ki taufeeq de. Ameen.

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Note: I have tried to use the best & easiest words for transliteration, (I also tried to explain few words where ever required with (T :), however If you find any thing which might make this transliteration even better then please inform mein Allah Ta'ala [rehan.hse@live.com](mailto:rehan.hse@live.com)

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Dua-go,

**Rehan Syed Barey**

Dubai

01<sup>st</sup> of January 2012 (Rev 1: 10/05/2018)

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<sup>92</sup> Bukhari, Muslim Mishkat: P33